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BIBLE MONITOR

Vol. XXVII

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE NEW YEAR IS BEFORE US

"But, beloved, be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day." II Pet. 3:8. How insignificant we must appear to our Heavenly Father as we plan and worry about the hours, days, and years as they come and go. When He gives so many blessings of life and has endowed us with talents that we might be enabled to properly serve Him. Alas, but we come so far short of our opportunities, how it must sadden His heart. How many times has He felt as He did at the time of Noah, when it repented God that He had made man?

How the old year has rushed by into the past, we hardly know where, or when, or why. We meditate with

astonishment and awe as we recall the events, trials and disappointments of the past year. In what ways and how far have we come short of our plans. Let us cut short this trend of thought for the old year is past and gone. Remorse will not correct our mistakes nor worry and fretting atone for our short-comings.

But look—The New Year is here. There is work to be done, misunderstandings to be corrected, God needs worship and praise, poor lost souls need the plan of salvation. God's precepts and commandments need to be obeyed. There are many so poor that they do not have the necessities of life. There are many sick and crippled who need someone to help and comfort them. There are souls who do not know our Heavenly Father or our loving Savior, Jesus Christ.

There are souls who are in sin rushing unwarned to utter destruction.

Ah—let us be up and doing, for there is work to be done. We need to serve God more fully and feed on His word that we pleasingly carry out His will and that the Holy Spirit may strengthen us and properly direct us through the problems of life. Let us be awake to our opportunities through His grace for there is much joy and satisfaction to be gotten out of this year's hours, days and months.

When even the very peace of our country is threatened. When men are losing faith in their God and in themselves. When men do not have time for God's word, His services, His commandments and even perhaps for His blessings. We need to pray. We need to meditate. We need to consecrate, yes we need to devote our thoughts and actions wholly to Him as His servants.

How much of our time will we devote to prayer and study of His word in this unwasted year? How much of our talents and wealth will we devote to His service and the uplifting, enlighten-

ing and healing of humanity in this unrecorded year?

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3: 15-17.

HAPPY NEW YEAR!

Ethel Beck

Another year is dawning,
 Dear Master let it be,
 In working or in waiting,
 Another year with Thee.

Will it be a happy year for you, dear reader? That may depend on our attitude toward life and our relationship with Christ Jesus. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4.

As we approach this new

year we wonder about many things. What does it hold for us in joy or sorrow? In the political world there is much confusion. Some people felt they had things planned just how they should come out. But their efforts failed. Only God can bring order and peace to such a state of affairs.

God knows best in keeping future happenings from our knowledge. We know not even what another day will bring. If people would know what this year would bring, they would worry, fear and fret and some would lose their minds.

We are told of war, disaster and severe trials facing us in the near future. People are expecting terrible things to happen. It is high time for our nation to seek God and repent of their sins. Lest sudden destruction come upon us and it be too late.

As Christians we should not face the new year with fear, anxiety and worry. If we do so, we will not be at our best to face the real problems that come. We need to go forth in the strength of the Lord. Our own strength will fail.

There are many scriptures

that tell us not to fear or be afraid of man, or the elements or the things that will come to pass.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. This will be a happy time for Christians. May we keep looking up.

We are told to trust God and have such confidence in Him that we will cast all care upon Him. "Casting all your care upon Him; for He careth for you." I Pet. 5:7. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Let us commit this year and all our future, to the Lord and let Him bring to pass, His will for us. "Commit thy way

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unto the Lord; trust also in Him; and He shall bring it to pass." Psa. 37:5. By doing so, we can rest in Him, knowing all will be for the best. Leaving the future in His hands, we will take each day as it comes, beginning it with God. As we go about our work may we do all things as unto Him and for His glory.

There are so many things to take our thoughts off the spiritual things. Especially if we work for worldly people. In our rooms we

need mottos with scripture verses to remind us of God's presence and our duty to Him, while at our work. When we are outside, all the beautiful and wonderful things of nature remind us of God's works. Our thoughts are lifted upward. If we memorize scripture verses they will be a great help to us. When we are weak or troubled, the right verse will come into our minds to help us. May we store more of the precious Word of God in our hearts through this year. This year will be a happier one if we commit all to God and resolve to keep our thoughts on spiritual things and the beautiful things of life. Then there will be less chance of evil thoughts creeping in.

Perhaps we can be a better light to the world than we have been in the past. This year may we find more opportunity to witness for our Lord. Sometimes we leave opportunities go by, then later, wish we had spoken to certain ones about their soul's welfare. Our neglect may mean they will perish. How sad that would be. We feel free to talk to people about their health,

family, business or crops, why not about their souls? What can give greater joy than to help a soul to God? This not only brings joy on earth, but also in heaven. It brings eternal benefits. May we each one as a child of God experience the joy of helping souls to seek God, this coming year. The time may be short, we must work speedily. May this be such a busy year in the Lord's service we will have no room for doubts, fear, worry and anxiety. God will carry out his plan for all nations even though He leaves them continue in sin for awhile. As things get worse on this earth it will make us long for His coming. May we all be prepared to meet Him in peace.

May each one have a happy and prosperous year in the Lord.

Dallas Center, Iowa.

A NEW YEAR'S RESOLUTION

George Burger

I will, like Paul, forget those things which are behind and press forward; like David, lift up mine eyes unto

the hills from whence cometh my help; like Abraham, trust implicitly in my God; like Enoch, walk in daily fellowship with my heavenly Father; like Jehosaphat, prepare my heart to seek God; like Moses, choose rather to suffer than to enjoy the pleasures of sin for a season; like Daniel, commune with my God at all times; like Job, be patient under all circumstances; like Caleb and Joshua, refuse to be discouraged because of superior numbers; like Joseph, turn my back to all seductive advances; like Gideon, advance even though my friends be few; like Aaron and Hur, uphold the hands of my spiritual leaders; like Isaiah, consecrate myself to do God's work; like Andrew, strive to lead my brother into a closer walk with my Christ; like John, lean upon the bosom of the Master and imbibe of His Spirit; like Stephen, manifest a forgiving spirit toward all who seek my hurt; like Timothy, study the Word of God; like the heavenly host, proclaim the message of peace on earth and good will toward all men; and like my Lord Himself, overcome all earthly

allurements by refusing to succumb to their enticements.

Realizing that I cannot hope to achieve these objectives by my own strength, I will rely upon Christ, for "I can do all things through Christ which strengtheneth me."—From Moody Mothly.

Sel. by Ethel Beck.

NEWS ITEMS

MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren, held our council Nov. 3, starting at 2:30 p. m. Hymn No. 238 was sung and Bro. C. F. Weaver read II John 1, and led in prayer. The business was mostly the electing of our church and Sunday school officers which resulted as follows:

Church clerk, Ray S. Shank; church treasurer, Ray S. Shank; chorister, Lena Shank; assistant, Paul Weaver; Monitor correspondent, H. L. Junkins; Monitor agent, Paul Weaver; trustee for three years, Charles Jacobs; S. S. supt., Paul Weaver; assistant, H. L. Junkins; teachers: Men's Bible class, Charles Jacobs; assistant, Marvin Clepper; Woman's Bible class, Paul Weaver; assistant, Harry L. Junkins; Children's class, Lena Shank; assistant, Annie Jacobs; secretary, Marvin Clepper; assistant, George Jacobs.

It was decided to hold our Dis-

trict meeting at the Mechanicsburg House in April, 1949. We chose an evangelist for next year. We decided to discontinue our evening services during January and February. There were 19 members present and it was very great in the sight of our Savior that everything was done in peace and harmony. We ask for an interest in your prayers that our congregation might continue to be strengthened.

On Nov. 14 Elder Melvin Roesch of Ohio began a two weeks revival meeting for us. We had a very good meeting and good attendance from our adjoining congregations, for which we were very thankful. We believe that everyone could not help but say that they received a blessing for coming. Bro. Roesch preached the plain Gospel with power. As a result four souls were willing to accept their Savior.

I think that Bro. and Sister Roesch were in every member's home. May the Lord bless them that Bro. Roesch may continue to preach and stand on the solid foundation of Christ Jesus. We believe that we all are much stronger in the faith than before these meetings began. May God be with us all is our prayer.

Harry L. Junkins, Cor.

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren church held their regular council on Dec. 4th. Elder D. B. Steele was elected presiding Elder and the last year's Bible school and Church officers were re-elected.

Eld. E. L. Withers was with us and gave us a fine sermon Sunday morning. We had a very mild fall

but now are having some quiet snowfalls. We have no drifts as yet but have about six inches of snow with heavy snow in the mountains. All roads are in good condition and any brethren passing through are invited to stop over and worship with us. Pray for us that we may be faithful.

E. W. Pratt, Cor.

WAYNESBORO, PA.

Nov. 21st, 1948, marked the close of a one week meeting for our little congregation. Bro. James Kegerreies from Bethel, Pa., brought us wonderful sermons during this time. We hope and trust that much good will result from his efforts.

There were a goodly number of visitors with us on Sunday, Nov. 21. The visiting elders and ministers were: D. K. Marks, W. A. Taylor, L. B. Flohr, O. L. Strayer, Joshua Rice, Owen Mallow, J. L. Myers, Bro. Kegerreies officiated at our love-feast.

We wish to thank all who were present with us and the welcome is open for your presence at any time.

We also held Thanksgiving services on Thursday, Nov. 25th. Bro. and Sister Roy Light from Iowa, were with us for this service.

May God's blessings rest upon his people and may more souls be added to the church.

Ruby Sowers, Cor.

IMPORTANT DRAFT INFORMATION

The following information has recently been issued by the National Service Board for Religious Objectors, confirming similar informa-

tion which had been published earlier:

The new procedure for classifying registrants under the draft is causing confusion among conscientious objectors who are farmers or married men and who are thereby eligible for classification in these categories.

Under the World War II draft conscientious objectors classified in II-C (farm deferment) could appeal for IV-E at any time. Now, however a conscientious objector loses his legal right to IV-E if he accepts a II-C. Furthermore by insisting on IV-E now he remains legally eligible for II-C.

The new regulation requires that the local board classify the registrant in the lowest class for which he is eligible. Class I-A is considered the highest class and V-A the lowest. The order of classifications for which each registrant is considered is V-A, IV-F, IV-E, IV-D, IV-C, IV-B, IV-A, III-A, II-C, II-A, I-D, I-C, I-A-O, and I-A.

If a local board classifies a conscientious objector who is opposed to non-combatant service in any classification above IV-E and such as II-C or II-A, it means that his conscientious objections have been denied. If he fails to appeal within ten days from the date of mailing of his Notice of Classification he waives his legal rights to IV-E.

Courtesy of Mennonite Central Committee, Akron, Pa.

MY GUIDE

The open door of another year
I've entered by grace divine;
No ills I fear and no foes I dread,
For a wonderful Guide is mine.

Through joy or chastening though
He lead,

In tears though my race be run,
Whate'er my lot, this my prayer
shall be,

"Not mine, but Thy will be done."
I walk by faith in my heav'nly Guide
With fearless, unfaltering tread,
Assured that He, who appoints my
days,

Will daily provide my bread.
He'll send more grace should afflic-
tions come,

And a staff for the pathway steep,
While o'er me ever by night and day
My Father His watch will keep.

With perfect trust in His love and
care,

I'll walk to my journey's end;
And day by day He will strength
renew,

And peace to my heart will send.
O blessed Guide, walking all unseen,
Yet close to my side always,

Do Thou, who guidest my steps
aright,

Lead on to eternal day.

—Gertrude R. Dugan.

Sel. by Ethel Beck.

What will the New Year bring to us?
What will our New Year's resoultion
be?

How will they be lived out through
1949?

This is our challenge. Jesus knows
it all.

The Lord hath prepared His throne
in the Heavens,

His Kingdom ruleth over all.
Believe, but don't forget to work.
Trust, but don't boast of tomorrow.
Be honest, without the need of an
oath.

YEAR UNTO YEAR

As year unto year is added
God's promises seem more fair.
The glory of life eternal,
The rest that remaineth there.

The peace like a broad, deep river,
That never will cease to flow.
The perfect, divine completeness
That the finite never knew.

As year unto year is added
God's purpose seems more plain;
We follow a thread of fancy,
Then catch and lose again.

But we see off in the future
A rounded, perfect bliss;
And what are the wayside shadows
If the way but leads to bliss?

As the year unto year is added
The twilight of life shall fall;
May we grow to be more like Jesus,
More tender and true to all.

More patient in trial, more loving,
More eager His truth to know;
In the daily path of His choosing,
More willing in faith to go.

Sel. by Wm. Kinsley.

TO THE NEW YEAR

One song for the New Year,
One universal prayer for all.
Teach us all thy will to know,
To hide all hatred beneath the
wings of love.

To slay all hatred and strife,
And live the eager life.
To bind the wounds that bleed;
To lift the fallen, lead the blind.

As only love can lead,
To live for all mankind.
Teach us New Year to be,
Free men among the free.
Teach us with all its might,
Its darkness and its light,

Its heartbeat tremulous,
 Its grief, its gloom,
 Its beauty and its bloom,
 God made the world for us.
 Sel. by Wm. Kinsley.

THE BIBLE THE WORD OF GOD

Paul C. Weaver

I have been thinking about this subject for quite a long time, on account of some remarks that I heard about it. One was, that part of the Bible is fiction, after I had said that it was all given by the inspiration of God. The other remark came in question form, "Where did the people get the inspiration to organize all of the different denominations?"

From that time on I have been considering this thought, so I will try to point out the authenticity of the Word of God.

1. For general references to the Word of God study the following: II Sam. 22:31; Ps. 12:6; 119:5, 50; 147:15; Mark 12:24; Luke 8:11; Eph. 6:17.

2. The Word of God is despised by the foolish.

Jer. 6:10, "To whom shall I speak, and give warning, that they may hear? Be-

hold, their ear is uncircumcised, and they cannot harken; behold, the word of the Lord is unto them a reproach; they have no delight in it." Jer. 36:23, "And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." Also see Zech. 7:12.

3. The Bible the Book of the ages.

Psa. 119:89, "Forever, oh Lord, thy word is settled in heaven." Isa. 40:8, "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Matt. 5:18, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away." I Pet. 1:25, "But the word of the Lord endureth forever, and this is the word which by the Gospel is preached unto you." Here we see plenty of proof of the endurance of God's word.

4. Food for the Soul.

Job 23:12, "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." Psalms 119:103, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." II Peter 1:21, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Jer. 15:16, "Thy words were found, and I did eat them: and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." Rev. 14:13, "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, sayeth the spirit, that they may rest from their labors, and their works do follow them."

I Pet. 2:2, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Now we come to the origin of God's words, whether it is fiction or not. What further need must we have of the proof of the sincerity of God's word? We find that John the revelator heard the word direct from the Lord, so we must admit it is heavenly inspired.

5. Divinely Inspired.

Ezek. 1:3, "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebas; and the hand of the Lord was thereupon him."

Acts 1:16, "Men and brethren this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus."

Deut. 6:6, "And these words, which I command thee this day shall be in thine heart." Deut. 11:18, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes."

II Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

II Pet. 1:21, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Rev. 14:13, "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, sayeth the spirit, that they may rest from their labors, and their works do follow them."

Also not the words of the Psalmist. Psal. 119:11, "Thy words have I hid in my heart, that I might not sin against thee." Luke 2:51, "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." See also Rom. 10:8.

Col. 3:16, 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.'

I trust that you readers of the Bible Monitor do not get tired of all these references, for I have many to prove that the Bible is the word of God, also what its characteristics do, so let us go a little further.

7. The Word furnishes light in darkness.

Psa. 19:8, "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Psal. 119:105, "Thy word is a lamp unto my feet, and a light unto my path." Psal. 119:130, "The entrance of thy words giveth light; it giveth understanding unto the

simple."

Prov. 6:23, "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." II Pet. 1:19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart."

8. The Word is loved by the saints.

Psal. 119:47, "And I will delight myself in thy commandments, which I have loved." V. 72, "The law of thy mouth is better unto me than thousands of gold and silver." V. 97, "O how love I thy law. It is my meditation all the day." V. 140, "Thy word is very pure: therefore thy servant loveth it." Jer. 15:16, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts."

9. It is mighty in its influence.

a. A devouring flame. Jer. 5:14, "Wherefore thus saith the Lord God of hosts because ye speak this word, behold, I will make my

words in thy mouth fire, and this people wood, and it shall devour them."

b. A crushing hammer. Jer. 23:29, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

c. A life giving force. Ezek. 37:7, "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone."

d. A Saving Power. Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek."

e. A defensive weapon. Eph. 6:17, "And take the helmet of salvation, and the sword of the spirit, which is the word of God."

f. A probing instrument. Heb. 4:12, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

10. The word is a blessing to those who receive it.

Luke 11:28, "But he said, yea rather blessed are they that hear the word of God and keep it." Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

11. The word purifies the life.

Jno. 15:33, "Now ye are clean through the word which I have spoken unto you." Jno. 17:17, "Sanctify them through thy truth: thy word is truth." I Pet. 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

12. The word was written with a purpose.

a. To authenticate the divinity of Christ. Jno. 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of the living God; in that believing ye might have life through his name."

b. To give hope to men. Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through

patience and comfort of the scriptures might have hope."

c. To relate human experience as a warning. I Cor. 10:11, "Now all these things happened to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

d. To give knowledge of eternal life. I Jno. 5:13, "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

13. The word was read in the great congregation.

Now if we remember what we have been studying in our Sunday lessons the past year, we will recall how that Moses and Joshua warned the children of Israel to read the Word before everyone that was within their gates. Ex. 4:7, Josh. 8:34; Jer. 36:8; Luke 4:16; Col. 4:16.

14. The Word is the standard of faith and duty.

Gal. 1:8, "But though we, or an angel from heaven, preach any other gospel unto than that which we have preached unto you, let him be accursed." Now for the standard of judgment let us

look at Jno. 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." For further references see: Psa. 29:18, Isa. 8:20, I Thess. 2:13.

15. The words of the Bible are sacred.

We find that it is not to be altered. Many people want to add to it or take some away, or change it in some way to suit themselves, but let us see what is contained in the scriptures about it.

Deut. 12:32, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Rev. 22:19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book."

16. The Study of the Word enjoined.

Jno. 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Acts 17:11, "These were more noble

than those in Thessalonica, in that they received with all readiness of mind, and searched the scriptures daily whether those things were so." Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

17. It contains seed for the sower.

Psa. 126:6, "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Mark 4:14-15, "The sower soweth the word, and these are they by the way-side, where the word is sown; but when they heard, Satan cometh immediately, and taketh away the word that was sown in their heart." II Cor. 9:10, "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

18. We find it is trustworthy.

Psa. 111:7, "The works of his hand are verity and judgment; all his commandments are sure." Matt. 5:18,

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Luke 21:33, "Heaven and earth shall pass away: but my words shall not pass away."

19. It is profitable for instruction.

Deut. 11:19, "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest in the way, and when thou lieth down, and when thou riseth up." Also II Cor. 17:9; Neh. 8:13; Isa. 2:3.

20. Ignorance of the Word is perilous.

Matt. 22:29, "Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God." Jno. 20:9, "For as yet they knew not the scripture, that he must rise again from the dead." II Cor. 3:15, "But even to this day, when Moses is read, the veil is upon their heart."

21. It contains the message to be delivered.

Acts 5:20, "Go, stand and speak in the temple to the people all the words of this life." Tit. 2:15, "These things speak, and exhort, and rebuke with all author-

ity. Let no man despise thee."

21. The word of God is pure.

Psa. 12:6; 18:30; 19:8; 119:140; Prov. 30:5; Isa. 45:19. Now, kind reader who would want to or who could deny the authenticity of the word of God? There are plenty of subdivisions pointed out above to prove beyond a doubt that the word is divine and true. It seems to me as though many who claimed once to be the true church are the ones that try the hardest to make believe that the word is not real. For instance, those who once practiced the doctrine of the church are now trying to deny the things that they once upheld, and saying that they are not necessary.

It is so much like the Apostle says in II Tim. 3:2, "For men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof. The Apostle Paul says, from such turn away, then people wonder why we separated ourselves from those who forsook the doctrine of the New Testament.

Some people insist on the Federation of Churches and

mixing with other worldly things of this age. I know of a person that thinks conservatism is being too slow or reserved to reach out and help others in any way; but rather we must be of the progressive element where we can all mingle together in each others folly. I would add misdeeds, and go down the broad way.

Such is not my understanding of being conservative or progressive. Some people think being progressive is to have large crowds. It is to make progress but it must be in the right way.

There is one more thought I would like to drop yet, some folks think that giving financial help to the needy answers to having charity, and that it will save their soul, what is charity? "Charity suffereth long and is kind."

York Springs, Pa.

We never improve our minds by filling them with gossip.

I am not to judge anyone, except myself, I can know myself well enough to be ashamed to judge anyone else.

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CERES, CALIF.

The Pleasant Home congregation met in regular quarterly council at 8 o'clock Friday evening, Dec. 3, with Elder M. S. Peters in charge. After the reading of Romans 12 by Bro. Hayes Reed and prayer by Bro. Paul Byfield, the meeting was opened for business. All business that came before the church was taken care of in a Christian manner.

On Nov. 14, Bro. Ebling began our series of meetings and continued through Nov. 28. Those who attended the meetings can never say

they were not warned, because Bro. Ebling surely gave us the gospel of Jesus Christ in all its simplicity. As a result of these meetings four precious young souls were added to the church by baptism. We were certainly made to rejoice. May we pray for them that they will remain true to the Lord.

We are very glad to have Bro. and Sister Ebling with us, and hope they will be with us for some time.

We ask an interest in your prayers for the church at this place.

Dorothy Blocher, Cor.

SPIRITUAL ARCHITECTURE

C. R. Gehr

"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8:5. An architect is one who has the skill in the art of building, to engineer a construction, to the various styles and designs of architecture.

Moses was communing with God on mount Sinai, when he received the instructions to build a building for worship called a tabernacle. God the great engineer saw into the future and styled it typifying His son, Jesus Christ.

The tabernacle is typical in the New Testament of the

church, an habitation of God, through the Spirit. "And let them make me a sanctuary; that I may dwell among them." Ex. 25:8. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." II Cor. 6:16.

In building this structure Moses asked for a freewill offering of the various kinds of material to be used. The wood parts were boards of Acacia wood. The typical meaning of Acacia wood is clearly compared to Christ. As Acacia wood is a desert growth, a fitting symbol of Christ in His humanity, "As a root out of dry ground." Isa 53:2.

The covering of gold typifies His Diety, it manifests His divine glory. Silver symbolizes redemption, the tabernacle rests on silver, for it is in virtue of His redemptive work that is our way of access to eternal life.

When the tabernacle was completed the Ark, a box of definite dimensions, covered with gold, and containing a copy of the law, a pot of

manna, and Aaron's rod that budded, was placed in the Holy of Holies, the most sacred part of the tabernacle.

The brazen altar was a type of the cross upon which Christ, our burnt offering, offered himself without spot to God. Compare Heb. 9:4. Man begins at the cross and moves forward toward the Holy of Holies.

The shewbread was a type of Christ the true bread of life which came down from heaven to nourish the spiritual life. "I am that bread of life." Jno. 6:48.

The golden candlestick was a type of Christ, as our light, shining in the fullness of His power. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Jno. 1:4-5.

The incense was offered upon its altar in the morning when the Priest entered the holy place. The orders of the incense were very fragrant, typical of the prayers that rise to God. As John the revelator writes, "And an angel came and stood at the altar having a golden censer, and there was given him much incense, that he

should offer it with the prayers of all saints upon the altar which was before the throne." Rev. 8:3.

The Laver of brass, which stood in the court between the door of the tabernacle and the altar of burnt offerings. This was for the washing of the Priest's hands and feet after offering the burnt sacrifice and before entering the Holy place. The Laver was a type of Christ cleansing us from defilements and from every spot or wrinkle or any such thing.

Aaron the Priest shared with the washing symbolizing regeneration, typical to Christ who received baptism. Not as needing it but identifying himself with sinners. In Aaron's case the anointing followed the washing; also with Christ, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased." Matt. 3:16-17. So Jesus like Aaron, the anointing followed the washing, "Peter saith unto him,

thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me." Jno. 13:8.

The inner veil was made of blue, purple and scarlet and fine twined linen, of cunning work with cherubims. Ex. 36:31. It shall divide between the Holy place and the most holy, typical to Christ's human body. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take eat, this is my body, and he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it." Matt. 26:26-27.

"Jesus, when he had cried with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent." Matt. 27:50-51. The rending of the veil which was a type of the human body of Christ, signified that, "A new and living way," was opened for all believers unto the very presence of God with no other sacrifice or priesthood save Jesus Christ. Compare Heb. 10:20.

The furnishing are all completed that God shewed

to Moses. The whole construction was a type of Christ from start to finish. How outstanding each part is, each in its place and a very significant part to fit into worship.

It is deeply significant that the veil must have been patched together again, the veil that God rent, for the temple service went on yet for about forty years. The patched veil is the attempt to put sinners or saints back under the law. Compare Gal. 1:6-9. Anything but the grace of Christ is another gospel.

How careful Moses must have been in following the blueprint of the tabernacle, that God Gave him, for we cannot find one small mistake. The Church of ours, is a temple for the habitation of God through the spirit. "And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:20-21.

In this, our tabernacle of clay which contains the Spirit of God, are we building to the pattern shewed

us? Are we using the material that will not mold nor rust and that thieves cannot break through and steal? Is our Christian life formless or does it follow the pattern of the great Architect?

Dallas Center, Iowa.

A FEW THOUGHTS GATHERED HERE AND THERE

A shady business never results in a sunny life.

Everybody is happier when they do not say what they mean, when it is mean.

The sermon will be much better if you listen as a Christian than as a critic.

Not to speak ill requires only silence.

One machine can do the work of fifty ordinary men. No machine can do the work of an extraordinary man.

TO THE TOBACCO SLAVE

Can a tobacco user smell his own stench or see his own filthy spittal? Tobacco is absolutely injurious to the physical body. It tends to lower one's social purity and destroy one's prestige and

uplifting influence. It decreases one's mental alertness and general efficiency. It is a wasteful expenditure of money. It interferes with one's personal contact with Almighty God.

Scientists say that the tobacco user's life is shortened from five to fifteen years, or approximately twenty per cent of the average age. It greatly decreases the mental capacity of an individual. It is a social menace. An average cigar contains enough nicotine, if extracted, to kill three men instantly. One drop of nicotine is sufficient to kill a cat in thirty seconds or a guinea pig in two seconds. Let's be free of this filthy and deadly habit.

Paul R. Myers.

OTHERS

Lord help me to live from day to day,

In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for—Others.

Help me in all the work I do,
To ever be sincere and true;
And know that all I do for you
Must needs be done for—Others.

Let self be crucified and slain
And buried deep, and all in vain,
My efforts be to raise again
Unless to live for—Others.

And when my work on earth is
done,

And my new work in Heaven begun,
May I forget the crown I've won
While thinking still of—Others.

Others, Lord, yes others,
Let this my motto be:
Help me to live for others
That I may live like Thee

Sel. by Addie Royer.

THERE IS NONE ELSE

There is none else. Isa. 45:18-22.
There is none other name. Acts
14:12.

Not in any earthly prospect,
However fair it be;
Not in what your hands are holding,
Not in what your eyes can see—
Faith demands a surer footing
Than such fleeting things afford;
Faith can find it in no other
Save in Jesus Christ, the Lord.

Plans that promise rich fruition,
Hopes as rosy as the dawn,
Dreams of fancied good awaiting—
None are safe to build upon.
Even friends the dearest, truest,
Too many fall for lack of pow'r
To provide the needed succor
In some dark and crucial hour.

Vain are all the world's proposals,
Systems, creeds, philosophies,
Fleshly struggles and endeavors—
Futile, worthless, all of these;
There are only sheer illusions,
Arts of Satan to deceive;
Only One in earth and heaven
Sin's distempers can relieve.

Only One, and He "the Highest,"
God's exalted, mighty Son,
Of your confidence is worthy—
Trust in Him, in Him alone!

Things of time and sense will van-
ish;

Nothing here for long abides;
"Rock of Ages," He remaineth,
And "there is none else" beside.

—Moody Monthly.
Sel. by L. A. Shumake.

A MORNING PRAYER

Oh may I be strong and brave to-
day,

And may I be kind and true;
And greet all men in a gracious
way,

With frank good cheer in the
things I say,
And love in the deeds I do.

May the simple heart of a child be
mine,

And the grace of a rose in bloom:
Let me fill the day with a hope
divine,

And turn my face to the sky's
glad shine,

With never a cloud of gloom.

With the golden levers of love and
light,

I would lift the world and when:
Through a path with kindly deeds
made bright,

I come to the calm of a star-light
night,

Let me rest in peace, Amen.

Author unknown.
Sel. by Paul R. Myers.

SENTENCE SERMONS

Poverty is no disgrace, un-
less it is the drugs of a wast-
ed life.

If we remain ignorant, it

is proof that we are not willing to learn.

Often it takes suffering to bring out the best that is in us.

Nothing great was ever done or achieved, by those who are afraid of difficulties.

Many receive advice, only the wise profit by it.

Always finding fault with others indicates you have at least one fault of your own.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

DEVOTIONAL LESSONS FOR JANUARY

**Theme: The Purpose of Jesus in
The World**

(1) To destroy the works of the devil, sin, and death.

Memory verse—I John 3:8. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Sat. 1—I John 3:1-8.

Sun. 2—Luke 10:17-20.

Mon. 3—Heb. 2:9-14.

Tues. 4—I Cor. 15:54-58.

Wed. 5—Col. 2:6-15.

Thurs. 6—II Tim. 1:1-10.

Fri. 7—John 16:29-33.

Sat. 8—John 1:29-34.

(2) To bring light, life, and salvation.

Memory verse—John 3:16. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Sun. 9—John 1:1-14.

Mon. 10—John 3:14-21.

Tues. 11—Heb. 5:9-14.

Wed. 12—I John 1.

Thurs. 13—I John 5:1-12.

Fri. 14—Acts 4:1-12.

Sat. 15—Isa. 45:20-25.

(3) To make a sacrifice for sin.

Memory verse—I John 3:5, "And ye know that he was manifested to take away our sins; and in him is no sin."

Sun. 16—Isa. 53.

Mon. 17—Heb. 5:1-8.

Tues. 18—Heb. 7:14-28.

Wed. 19—Heb. 9:11-28.

Thurs. 20—Heb. 10:1-18.

Fri. 21—II Cor. 5:13-21.

Sat. 22—Heb. 13:8-14.

(4) So save, through His Church.

Memory verse—Acts 2:47, "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

Sun. 23—Isa. 9:1-7.

Mon. 24—Luke 1:26-33.

Tues. 25—Luke 1:46-56.

Wed. 26—Matt. 16:13-20.

Thurs. 27—Eph. 5:22-33.

Fri. 28—Acts 2:41-47.

Sat. 29—Matt. 18:7-20.



BIBLE MONITOR

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No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTIANS (?)

Melvin C. Roesch

In the early history of the Church, as the disciples began to scatter from Jerusalem, we find a certain city coming into prominence, because of its important connection with the Church at Jerusalem, and possibly because of the distance in those days, it seems to have been a center which a few of the early Church Workers used as a substation to work from.

This city was Antioch of Syria; we have another Antioch spoken of in the Acts, which was Antioch of Pisidia in Asia Minor: But the Antioch in Syria was about three hundred miles north of Jerusalem, and is considered the first Church that was started among heathen people, and it seems that it had

a wonderful growth at that time.

In the latter part of verse 26 in Acts II, we find these words: "And the disciples were called Christians first in Antioch." By the language used we would determine that some not implicated, used this word, as they hardly would have used it in speaking of themselves.

Some think that it came through Divine direction; others think that it came as a nickname; however, most generally in the Bible, certain names that have been given, or used; are used to reveal a certain thought or are derived from condensing a meaning of several words into one.

Webster, says, that Christian means, "A professor of the religion of Christ"; we usually think of it as, "Christ like". Webster gives the meaning of the word, pro-

fessor, to be "one who makes an outward profession of religion", or "one who publicly teaches any branch of knowledge."

Certainly we cannot help but learn that the disciples did some living, and also teaching of the life of Jesus. The Apostle Paul in his letter to the Church at Corinth, writes thus in, II Cor.4:10-13 "Always bearing about in the body the dying of the Lord Jesus, that the life also of Christ might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Christ might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;" I am convinced that when the disciples believed, and were converted; that their lives did some speaking, not only in actions, but in their hearts, and minds as well; a life of self denial in order that the life of Jesus Christ might be manifested.

In Acts 26:28, "Then Agrippa said unto Paul, Al-

most thou persuadest me to be a Christian." The king was interested, but not enough to get him to make the change. Again the Apostle Peter uses the word, Christian, in I Peter 4:16, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf." Therefore, no matter if the name did mean a great deal to them, and it was something that exemplified the Christ-like spirit. Yet, through living by it reveals there was a possibility that they might suffer because of it, but they could be happy and rejoice that it was not a disgraceful suffering.

The poet has enthralled us with the words in the hymn, "The Precious Name of Jesus,"

"There is a name I love to hear;
I love to sing its worth;
It sounds like music in mine ear,
The Sweetest name on earth."

We might sing that hymn over, and enjoy it ever so much, but if it is going to be of any real value to us, it will be necessary to get it in the heart, and associate it in our lives, that might be

Christ-like; unafraid of the sneers, and jeers of the world; walking in the footsteps of Jesus. Matt. 16:24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, follow me." The name Christian, mean a great deal, but will avail us nothing, unless we apply the "Way to be a Christian" to our everyday life.

Wauseon, Ohio.

HE LOVED THE WORLD

W. C. Pease

"Demus has forsaken me, having loved this present world." 2 Tim. 4:10. Starting out in the third chapter, Paul writes to Timothy telling him of the perilous times that would come in the last days. He also reminds him of his, Paul's life, purpose, and faith. But he says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." So Paul advises, "Continue thou in the things which, thou hast learned and hast been assured of." 2 Tim. 3:13-14

In the fourth chapter he says, "The time of my de-

parture is at hand." Therefore, he gives that solemn charge, and in the 9th verse he says, "Do thy diligence to come shortly unto me: for Demus hath forsaken me, having loved this present world."

There is not much said about Demus, but this statement of Paul's certainly draws on our imagination. However his name is mentioned in Philippians and Colossians and he evidently went to Rome. But now he has gone back on Christ and the Church. If he had just gone back on Paul, alone, it would not be so bad or so sad. "He loved the world." Let us think about this fact and see if it is not the cause of more men and women being drawn away from Christ and the church than any other thing.

Read 1 Jno. 2:15-17 Demus put his hand to the plow but looked back. If the salt have lost its savour it is good for nothing. Dear reader it is a fact that a life without Christ is not worth anything. There are some who belong to the church and yet they seldom attend church. Some have neglected to attend Lovefeast services and thus to partake of the em-

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blems of Christ's broken body and shed blood. "Then Jesus said unto them, verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." Jno. 6:53.

No doubt a bright light shown over Demus for a while, but he looked away. Perhaps he blamed someone else. He did not say no to those who asked him to indulge in worldly things. He gave way to the enemy of souls. He did not fight the

good fight of faith, in order to lay hold on eternal life. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18 I am afraid that Demus failed to do this. Let us strive to live faithful until death, so we can obtain that crown of life.

Quinter, Kansas.

GOD'S KINGDOM IS NOT OF THIS WORLD

J. F. Marks

When Christ came to earth many were looking for him to set up an earthly kingdom. His mission brought disappointment to many people. He carried out the will of God in his work. Christ's own words when he was here, "My Kingdom is not of this world." We are commanded to come out from among the world and be a separate people. I think this is plain enough that it does not matter with what class of people we work with, but by coming out from among the world we have promise of being sons and daughters of God.

Christians are in the world but not of the world. God's

word plainly states that a separation must take place. Many things are in the world that Christians do not take part in. It is my opinion that this subject is not very pleasing in our day and age. Never-the-less it is God's word and we cannot change it. To be separate from the world is fading away to a large extent. Many professing Christians think it is altogether unnecessary. Some think do as you please and every one have their own way about it. Just to think how doubt has caused many people to drift away from the principles of the Gospel. Christ did not say do as you think but obey the commandments. The apostle Peter makes it plain that we are not to adorn our bodies. God hates a proud look. It will lead us to destruction.

He that believeth and is baptized shall be saved. He that believeth not shall be damned. We must not loose sight of the fact that God's people are called out from the pride of life which is in the world. Pride is an abomination in the sight of God. A church cannot be separate from the world and

tolerate the foolish fashions of the world. Christian, ye are the light of the world, a city that is set on a hill cannot be hid. Men do not light a candle and put it under a bushel to give light.

Let us never forget God's people are separate from the world. Do we stand for the kingdom of God or the kingdom of the world? This is something to think about, a matter of great importance. We are told to believe not every spirit but try the spirits whether they are of God. Every spirit that confesseth not that Christ has come in the flesh is not of God.

The spirit of anti-christ is nothing new. It was here in the time of the Apostles. To enter God's kingdom in the great beyond we must represent His kingdom here on earth. Today too many people fail to realize what a great duty and responsibility lies before them. That which is of the world is not God's kingdom. Let us ever prize the word of God above man's thoughts and ideas.

Rt. 1, Felton, Pa.

Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16:7.

"LOVE THAT PASSETH KNOWLEDGE"

Part III

In this article we emphasize, "our Love to our God and to His Son Jesus Christ."

As to how we love the Eternal God-head, proves our supreme "Love" test. Love to God has ever been enjoined of His children from the time He gave His law to the children of Israel to the present. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5.

If we love God we will walk with God, there are many reasons why we should walk with God, let us note some of them, as well as those who walked with him.

God sharply reproveth the priests of old for profaning His Covenant which He gave to Levi. Mal. 2:1-6. "And now, O ye priest, this commandment is for you.

If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your Solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.

My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."

What a blessed thing it is to walk with God in love. "I come to the Garden alone; While the dew is still on the roses: And the voice I hear, falling on mine ear; The Son of God discloses.

And He walks with me, and He talks with me, and He tells me I am His own; And the Joy we share as we tarry there, None other has ever known."

Levi was able to turn many sinners to God, by walking with Him, we to must walk with Him if we expect to have power over

sinners. Space forbids that we mention all who walked with God, we mention only a few.

Enoch walked with God: and he was not; for God took him." Gen. 5:24.

"Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9.

David declared his love for God. Psal. 18:1-2. "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

God will take notice of our love to him, in our Christian walk. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

We, "love (God) because He first loved us." 1Jno.4:19.

Why should we love God and Christ? Because we have life through the Son. God sent His only begotten Son into the world that we might have everlasting life, this is reason enough for our

love to them.

Now note-Our love to Christ and the blessings derived from that love. First there is a commandment of the Son, to be observed in our demonstration of love to Him. "If ye love me keep my commandments." Jno. 14:15.

It is only by our keeping of those commandments that we have the promise of receiving the comforting, abiding presence of God's Holy Spirit.

Our Lord's words following the delivering of the commandment stated above gives assurance, "And I will pray the Father, and He shall give you another comforter, that he may abide with you for ever;"

He Christ had been their Comforter, but now he was going away, could not remain with them, the Father would send them the abiding One. This manifestation of God's love, through the keeping of the commandments of His Son, would come to His loved followers, but would not manifest itself to the world.

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Jno. 14:22-23.

If we love Christ and keep his words, we will live a separate life from the world, that separateness will manifest itself to the world. Our love for Christ secures love from the Father.

"For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." Jno. 16:27.

Paul gives to understand that to love Christ bestows upon us grace. In writing under the inspiration of the Holy Spirit says, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." Eph. 6:24.

Not only did Paul commend him for his love toward Christ, but also of his love toward the saints, (church) how about our love for the church? Do we love the church as Christ loved it? so much that we would die for it as he did?

The apostle Peter said concerning our love to Christ, that it brings great rejoicing. "Whom having not seen,

ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:" 1-Pet. 1:8.

In our concluding remarks we offer a few citations, examples of those who had love for Christ.

The first was a sinful woman. This account is worthy of our study. Luke 7:37-48. "And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

And stood at his feet behind him weeping and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master say on.

There was a certain creditor which had two debtors: the one owed five hundred

pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven."

Dear reader, you who have been reading these articles on love, we say we are now coming to that phase of our subject which introduces

that "Love which passeth knowledge."

God's love, Christ's love for us. God through Christ forgives us much, all our sins may be washed away through Christ's blood, all may have eternal life, by believing in God's dear Son, to believe Him is to love Him, to love Him is to obey Him.

It has been said, rightly said, that John. 3:16. is the golden text of the bible. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have ever lasting life."

"Thomas," was another example of those who loved Christ. Jno. 11:16.

"Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him."

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends if ye do what so ever I have commanded you."

Another example was, Mary of Bethany. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house

was filled with the odour of the ointment."

Also Mary Magdalene, Jno. 20:11. "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him."

The apostle Peter was made to thrice confess or deny his love for Christ. Also Paul expressed his love. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts. 21:13.

Thus ends our study of our love for God and for his Son Jesus Christ, as to come to the very heart of our study of the great subject of love, love which passeth knowledge.—Great Bend, Kans.

Being in a good frame of mind helps keep one the picture of health.

NEWS ITEMS

Since we cannot take time to thank you or answer all the seasons cards and notes of your interest and wishes on our behalf, we take this means of sincerely thanking you and asking an interest in your prayers for the duties ahead of us. We also thank our contributors and the Monitor agents and correspondents for your patience and efforts to make the Bible Monitor an uplifting religious paper.

Editor and Family.

Sunday School Lessons

We have a number of extra sheets of the Sunday School lessons for 1949 which can be had for the asking.

Editor.

WEST FULTON, CHURCH.

Our evangelistic meetings started on Sunday morning, October 17, with Bro. Millard Haldeman of Quinter, Kansas as our speaker. This day had also been set as our Harvest Meeting day. Bro. Haldeman brought us the Harvest sermon in the forenoon, while in the afternoon brethren Vern Hostetler, and Wm. Carpenter brought spiritual sermons.

Our meetings were very well attended, and Bro. Haldeman did not shun to declare unto us the Gospel, although no additions were made, yet we feel that we were most wonderfully helped during these services, which closed on Sunday,

October 31.

On Saturday evening, December 4, we met for our regular Council meeting, this meeting also being our time to elect officers for the coming year: Bro. Wm. Carpenter opened the service by reading Phil. 2:1-12, and led in the opening prayer: all business was taken care of in a Christian way, Bro. Melvin Roesch was re-elected as Elder for the coming year, Bro. John Carpenter was re-elected as Sunday School Supt.

We decided to meet every Wednesday evening in our homes for the purpose of studying the "Bible Outline", which we now have: we also decided upon an evangelist for next fall, announcement will be made later when arrangements have been completed.

Sister Sarah Roesch, Cor.

QUINTER, KANSAS

The Quinter Church has enjoyed a two weeks revival meeting, from November 21 to December 5, with Bro. Donald Ecker of Littlestown, Pa. in charge. He gave us fifteen gospel sermons with earnestness and power. The church was built up in the "Faith once delivered to the saints." At the close of the meeting four boys just entering into manhood, stood for Christ and were admitted into the church by Christian Baptism.

Bro Ecker drove through and brought his family with him, which was much appreciated. Thanksgiving day was observed with a spiritual meeting together and dinner in the basement at noon. On Saturday morning, December 4, we met for an all day meeting. Ser-

vices began at 10:30 and dinner was served at noon in the basement. At 2 p. m. a special meeting was held as a deacon had been called for. The lot fell on Bro. Newton Jamison and he was duly installed. Following this service Bro. Ecker preached the examination sermon. The Communion service proper began at 7:45 p. m. with Bro. Ecker officiating.

On Sunday another all day meeting was filled with good services. We had a good attendance throughout all of our meetings. The visiting brethren and sisters were Bro. Harry Andrews and family of Grandview, Mo.; Bro. and Sister Wm. Root of Great Bend, Kansas; Bro. and Sister Clarence Hunter of Kansas City, Mo.; Sister Lucille Wingert of Dallas Center, Iowa; and Sister Ella Ecker who had accompanied Bro. Donald to the eastern part of Kansas to visit relatives then came to the Lovefeast with Bro. Hunters.

How we did appreciate the presence of these dear ones, as we are isolated and weather conditions were uncertain at this time of the year. May God bless Bro. Ecker and his family and keep them close to Him that they may be a mighty power for Christ and the Church. How our hearts do rejoice and how we do praise God for the blessings that He has given us. May we all be, "Steadfast unmovable, always abounding in the work of the Lord for as much as you know that your labor is not in vain in the Lord."

Malissa C. Jamison, Cor.

LITITZ, PA.

We the Northern Lancaster

County Dunkard Brethren held our Lovefeast at Lititz on Sunday, Oct. 17th, with a good attendance. The Ministers present throughout the day were Elders: J. L. Myers, Ord Strayer, Ray Shank, James Kegerles and Ministers: Clayton Weaver, Abram Gible, Clarence Stump and Daniel Marks. In the evening there were about 72 surrounded the Lord's table with Eld. J. L. Myers officiating.

On Oct. 24 there was one received into the Church by baptism. On Monday, Nov. 1, Eld. Lawrence Kreider came here to hold a series of Meetings. The interest and attendance was good throughout the meeting. May the Lord richly bless Bro. Kreider for the effort; he put forth. As a result of the meetings there were two added to our number, who were baptized on Nov. 21st.

We were pleased to have the brethren and Sisters from other congregations with us and invite them all to come back again.

Susanna B. Johns, Cor.

GOSHEN, IND.

We met in regular quarterly council in the evening of Dec. 17 at 7 o'clock. Song Number 477 was sung after which Bro. Roy Swihart read Matt. 7, which was followed by prayer. Bro. Harry Gunderman then took charge. Some unfinished business was taken care of. Next was the election of S. S. officers as follows:

Bro. Floyd Swihart, Supt.
 Bro. B. E. Kesler, Jr., Asst.
 Sister Mary Alice Swihart, Sec'y.
 Sister Ruth Swihart, Asst.
 Sister Maxine Swihart, Chorister.

Sister Maxine Leatherman, Asst. Church Officers:

Elder, Bro. Harry Gunderman; chorister, sister Clara Gunderman; assist., Bro. E. Kesler, Jr.; treas., Bro. J. W. Priser; clerk, Bro. Dallas Sigler; trustee, Bro. Earl Brubaker; Monitor agent, the writer.

The church decided to purchase one copy of E. S. Young's Bible Outline for each family which may be used for prayer meeting or other Bible study. An offering was taken amounting to \$10.16.

The treasurers report was read and accepted, also the report of this meeting, by the clerk.

Bro. Gunderman gave admonition that he urges be carried out for more unity in the church.

Prayer by Bro. Geo. Replogle.

Sister Sarah E. Yontz, Cor.

PLEVNA, IND.

The Plevna church met in regular council December 11.

Bro. Harley Rush read Hebrew 3, Bro. Elizie Weimer led in prayer, after which our presiding elder, Bro. Howard Surbey, took charge.

The main items of business was the electing of church and Sunday School officers and teachers.

Bro. Clarence Surbey, church clerk; Bro. Levi Miller, treasurer; Bro. Earl Kendall, trustee; Sister Elma Lorenz, church chorister; Sister Tena Weimer, Bible Monitor agent and correspondent; Bro. Walter Bird, superintendent; Bro. Harley Rush, chorister; Bro. Paul E. Kintner, secretary.

We decided to use the Harvest meeting offering for Home relief and the Thanksgiving offering for foreign relief. A vote was taken for

an evangelist for the coming fall. Announcement will be made later.

Our presiding Elder, Bro. Surbey, asked the church to be relieved of his duties as Elder at this place, the church granted his request, we appreciate very much the help he has given us. Elder Elzie Weimer was elected as presiding elder for the coming year. Bro. Surbey gave the message on Sunday morning. May we ever be found faithful in His service.

Tena Weimer, Cor.

OBITUARIES

HENRY C. KNAPP

Bro. Henry Clarence Knapp, son of Darius and Eliza Knapp was born March 15, 1876 near West Plaines, Iowa. At the age of four years, the family moved to Missouri locating near Warrensburg. On March 14, 1898 he was married to Ella Lou Hedrick to which union was born six children, four daughters and two sons.

In 1899 he was baptized by Brother Yearout and became a member of the German Baptist Church (Commonly known as the Dunkard Brethren) to which faith he lived a devoted and consecrated life till God called him home. He departed this life on December 19, 1948 at the age of 72 years, 9 months and 4 days.

Two sisters preceded him in death, Mary in infancy, and Emma Easterla. He leaves to mourn his departure his wife, Ella Lou Knapp of Archie, Missouri; four daughters:

Rose Parcher of Bakersfield, Calif.; Edna Bard of Los Angeles, Calif.; Ethel Whitaker of Kansas City, Mo.; Beverly Jones of Archie, Mo.; and two sons, Roy Knapp of Osawatomie, Kansas; and Irvin Knapp of Lexington, Nebraska. Also four sisters, Hattie Masden, Mattie Kimbrel, Viola McMillin and Annie Stephenson; and one brother Lon Knapp all who live near Kansas City, Also 15 grandchildren, six great grandchildren, A number of nieces and nephews, and a large host of neighbors and friends.

The church has lost a faithful member and the community a loyal and upright citizen.

A precious one from us is gone,

A voice we loved is stilled;

A place is vacant in the home,
which we never can fill.

Funeral services were held in the Dunkard Brethren Church, Kansas City, Missouri. In the absence of Elder Harry Andrews, services were conducted by Elder W. S. Reed, assisted by Bro. Roy Reed, both of Dallas Center, Iowa. Elder Orville Royer of Dallas Center, Iowa, had charge of the grave side service at the Six Mile cemetery where burial was made.

I HAVE FOUND TODAY

This is an excellent thought to close the year on. I've shut the door on yesterday, it's sorrows and mistakes. I've locked within its gloomy walls past failures and heartaches. And now I throw away the key to seek another room, and furnish it with hope and smiles and every springtime bloom. No thought shall enter this abode that has a hint

of pain, and every malice and distrust shall never therein reign. I've shut the door on yesterday and thrown the key away. Tomorrow holds no doubt for me since I have found today.

—Arthur unknown.
Selected by Jessie Demuth.

CHRIST — LIFE

I'd rather see a sermon than hear one any day,

I'd rather one should walk with me than merely show the way.

The eye's a better pupil and more willing than the ear,

Fine counsel is confusing but example's always clear.

And the best of all the preachers are the men who live their creeds,

For to see the good in action is what everybody needs.

I can soon learn how to do it if You'll let me see it done,

I can watch your hands in action but your tongue too fast may run.

And the lecture you deliver may be wise and true,

But I'd rather get my lesson by observing what you do.

For I may misunderstand your high advice that you give,

But there's no misunderstanding how you act and how you live.

Ida M. Roberts.

TITHING

Tithing has stood the test through the centuries. It is an equitable, businesslike way of sharing one's material resources. To practice tithing is to acknowledge

God's ownership. "The earth is the Lord's, and the ful- thereof..." "Psa. 24:1 We are trustees of that which we could call our own. Gen. 24:-10; Matt. 20:8; 1 Pet. 4:8-10; 1 Cor. 4:2. As an acknowledgement of this relationship, we must set aside a portion for God as owner. Gen. 14:18-20; Ex. 23:19. However, to the Christian all is sacred and the nine-tenths is to be administered according to principles of good trusteeship.

Most tithers are eager to testify concerning spiritual blessings which have been theirs as a result of tithing. They have found this method of giving a sure safeguard against covetousness and a source of personal satisfaction. The practice has yielded joy in their lives as they have followed this Scriptural way of sharing with God their financial resources, in the spirit of good stewardship, of the material gifts which are bestowed upon them by a generous Heavenly Father.

—Harl Russell.

THE GOSPEL STANDARD

Lift up a standard for the people— Isaiah 62:10.

We might have said "standards;" as there are quite a number of them that we wish to include under this subject. But though we may talk about things, there is but one standard by which they should be judged, and that is the standard set forth in the Gospel of Christ. The supreme question is not, What saith some preacher? or, What saith some world renowned scholar or leader? or, What saith some congregation or conference or denomination? but "What Saith the Scripture?" That question answered, we should give it wholehearted and unanimous support. Here are a few things that we believe should be considered in the light of this standard:

1. Fit Subjects for Baptism.—When the scribes and Pharisees came to John the Baptist for baptism, he said, "Bring forth fruit meet for repentance" (Matt. 3:8). When the multitude, convicted of their sins, cried out on the day of Pentecost, "What shall we do?" Peter replied, "Repent, and be baptized" (Acts 2:38). When the eunuch wanted to know, "What doth hinder me to be baptized?" Philip replied,

"If thou believest with all thine heart, thou mayest" (Acts 8:37). When the jailer asked Paul and Silas, "What must I do to be saved?" they answered, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). When, in the house of Cornelius, Peter saw the Holy Ghost had been poured out upon the Gentiles as well as upon the Jews, "he commanded them to be baptized in the name of the Lord" (Acts 10:44-48). From these and other Scriptural references it is clearly to be seen that only such as we have accepted Christ by faith, have repented of their sins, and are "by one Spirit baptized into one body," are fit subjects for water baptism. Willingness to unite with the Church, or children before they have reached the age of accountability, are not included in the Bible specifications for eligibility for water baptism. The Church of Christ being composed of born-again people, only those who give evidence of true conversion should be received as members.

2. Spiritual Life.—Read John 3:3-8 and 1 Cor. 12:13 for instructions as to what constitute the first steps in

spiritual life; also Gal. 5:22-23 for the manifestation of this life. Paul puts it in this language: "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9); also that without holiness "No man shall see the Lord" (Heb. 12:14). God expects every child of His, from the date of his spiritual birth, to be Spirit-filled, Spirit-directed, Spirit-led; growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ."

3. Obedience to God.—God says to His people, "Obey my voice, and I will be your God" (Jer. 7:23). Jesus appeals to His followers: "If ye love me, keep my commandments" (Jno. 14:15); "Ye are my friends, IF ye do whatsoever I command you" (Jno. 15:14). In a similar vein He says, "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). John, "the disciple whom Jesus loved," speaking negatively, says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." I Jno. 2:4. One of the strongest statements made

with reference to the obedient life is that found in the Great Commission (Matt. 28:18-20, where Jesus commands His disciples to "teach all nations . . . to observe all things whatsoever I have commanded you." Love and loyalty to God are inseparably connected with obedience to His holy word.

4. Love.—"We know that we have passed from death unto life, because we love the brethren" (1 Jno. 3:14). If we are perfect in love, our enemies as well as our friends are included in the bounds of our love. It was the Father's love that moved Him to send His only begotten Son into the world, and the love of Christ that moved Him to lay down His life for the redemption of sinful humanity. It is this same love that He enjoins upon His followers. The outward manifestation of peace and love is known as

5. Nonresistance.—This word is derived from our Saviour's command that we "Resist not evil." For an authoritative exposition of this subject, read Matt. 5:38-45; Rom. 12:17-21. When Christ "The Prince of Peace" came to earth the heavenly host proclaimed the doctrine

of "on earth peace, good will toward men." As Christian people we should remember that "the weapons of our warfare are not carnal, but mighty through God" (II Cor. 10:4); that since "the servant of the Lord must not strive" (II Tim. 2:24) we should have no part in carnal strife; neither in war among nations, nor in suits at law, nor in fist fights or tongue lashings, nor in family feuds or church squabbles—in all things following "peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

6. Nonconformity to the World—is a companion virtue to that of nonresistance. One of the most clearly established facts connected with Bible doctrine is that the Church and the world (being two separate and distinct bodies, the first under the leadership of "the god of this world" the author of all iniquity) are of opposite tendencies; hence the Scriptural admonition to the people of God. "Be not conformed to this world." This applies to daily life, to business methods, to amusements, to dress, to speech, to everything in which the standards of the

world are in conflict with the standards of the Gospel. "Unspotted from the world," is the standard for Scriptural holiness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Read John 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; Pet. 2:9; I Jno. 2:15.

7. The Yoke of Christ.—To maintain the doctrine of separation from the world, it becomes necessary for Christian people to heed the admonition of our Lord: "Take my yoke upon you and learn of me" (Matt. 11:28); assuring us that "my yoke is easy, and my burden is light." Not only that, but it endues us with power to wend our way heavenward, to shine for God, and to lead other people to glorify our Maker.

8. The Unequal Yoke with Unbelievers — is absolutely forbidden in Scripture. The reasons are set forth in II Cor. 6:14-18. This applies to marriage relations, to business partnerships, to secret societies, to life insurance, to labor unions, to social ties, to political associations, and everything else where Chris-

tians and non-Christians are yoked together as one body in promoting a common cause. "Can two walk together except they be agreed?"

9. The Joy of the Lord.—

"Enter thou into the joy of thy Lord," is the Christian's final consolation. "Love, joy, peace," are the first three things mentioned as belonging to the fruit of the Spirit. Peter refers to the experience of faith on the part of the Christian as "joy unspeakable and full of glory" (I Pet. 1:8). The psalmist gives us a picture of this bliss, here and hereafter, when he says, "In the presence is fulness of joy; at thy right hand are pleasures for ever more" (Psa. 16:11). Therefore, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

10. Worldly Amusements

—are as natural for worldlings as the joy of the Lord is for Christians. It is of these amusements that the wise man wrote, saying, "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these

things God will bring thee into judgement" (Eccl. 11:9). All the carnal amusements that appeal to the gratification of the flesh: such as theaters, moving picture shows, circuses, gambling resorts, dances, card playing, popular swimming resorts, and such like; are destructive to spiritual life, and should therefore be scrupulously avoided by all Christian people. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

11. Christian Apparel.—

The Bible upholds the following standards with reference to clothing for God's people: (1) Substantial (Gen. 3:7,21), as distinguished from clothing that is fragile or transparent; (2) modest (I Tim. 2:9, 10; I Pet. 3:3, 4), as distinguished from vain display, superfluities, or partial nakedness; (3) sex distinction (Deut. 22:5), as distinguished from sex appeal; (4) economical (I Tim. 2:9; I Pet. 3:3), as distinguished from the wearing of jewelry and expensive ornamentation (Isa. 3:16-24); (5) "not conformed to this world" (Rom. 12:1, 2; I Pet. 1:14), as distinguished from following

the fashions of the world. There is no Bible teaching on dress that is not violated continually by the fashions of this world.

12. Humility and Self-denial—are not only clearly taught in the word of God, but they are also precious jewels which adorn the lives of the children of God. They are the exact opposite of pride and selfishness, which characterize the children of "this present evil world." Peter tells us that "God resisteth the proud, and giveth grace to the humble." Read Luke 9:23; Phil. 2:5-11; 1 Pet. 5:5, 6.

13. Christian Service.—From the time of the new birth, the children of God, having ceased from their service of sin, are faithful followers and servants of Jesus Christ; described as "a peculiar people, zealous of good works" (Tit. 2:11-14). When Jesus said, "I must be about my Father's business," He not only spoke for Himself but also for every true child of God. Diligence about our Father's business includes the prayer habit, the Bible reading habit, personal work among both saved and unsaved, the Church-going habit, the daily habit of

obedience to God in all things pertaining to life and godliness.

14. The Holy Life.—God says, "Be ye holy, for I am holy" (Pet. 1:16). The Bible tells us that without holiness "no man shall see the Lord" (Heb. 12:14). Where the spirit of holiness fills the soul, "the fruit of the spirit" (Gal. 5:22, 23) adorns the life. Holiness begins with the new birth and reaches perfection in eternity. God's people on earth are thus described in the language of inspiration: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. 2:9).

15. Christian Purity—is another synonym for holiness. Paul's admonition to Timothy, "Keep thyself pure," is applicable to all Christian people. It includes purity in thought, life, in speech, in business ethics, in social relationships, in religious life; in all things "unspotted from the world." No one can shine in the image of God without being a partaker with Him "in righteousness and true holiness."

16. The Substitute Subterfuge.—When such things as worldly amusements, worldly conformity in dress,

life insurance, the secret lodge, the unequal yoke with unbelievers and other forms of worldliness are testified against, there are people who challenge the Christian witness to produce "something better," or something to take its place." These people begin at the wrong end in theorizing about ideal conditions and how to bring them about. That Christian standards are infinitely better than world standards, we have no doubt; but these critics are decidedly wrong in their inference that Christian standards should be but an improvement over world standards. The fact is, world standards are but a sinful perversion of the standards of the Gospel. The thing for Christian people to do is to accept, cherish, reverence, and conform to the standards of faith and life held forth in the Gospel of Christ; and to hold entirely aloof from the standards of this world. In the Gospel of Christ there are provisions made to meet the problems of life and supply all the needs of man, both spiritual and material. It is the burden of the church to discover, study and promulgate these provisions. Gal.

6:10. Accept the standards of the Gospel, and you have no need for inventing improved world standards—which are simply the inventions of men as directed by "the god of this world."

17. Church Discipline. — Every church that is true and loyal to God's wishes to direct the lives of its members in harmony with and for the furtherance of the standards of the Gospel. In the Gospel of Christ there are instructions for every phase of life in the work and the government of the Church; both as a body and as individual members. There we are told what shall be our missionary message before the world (Matt. 28:18-20), under what circumstances people should be received into the Church (Matt. 3:8; Acts 2:38; 8:37; 10:44-48), how to deal with erring members (Matt. 5:23, 24; 18:15-17; Gal. 6:1), what about the observance of ordinances, and we have our instructions concerning every problem of discipline that confronts us. Moreover, the Christian Church is divinely organized for the very purpose of extending its borders of indoctrinating and directing the members in their

activities. Let us give ear-est heed to all these instructions, apply them faithfully and wisely, and heed the admonition as found in Holy Writ: "Let all things be done decently and in order."

18. Christian Unity.—"Behold, how good and how pleasant it is for brethren to dwell together in unity." We are admonished "to keep the unity of the spirit in the bond of peace" (Eph. 4:2). The mutual tie that binds us together is referred to in Scripture as "the bond of perfectness" (Col. 3:14). Besides this tie that keeps us one in Christ, we are assured that "if we walk in the light as he is in the light, we have fellowship one with another" (I Jno. 1:7) and live the sinless life. The nearer we get to Christ the Head of the Church, the nearer we are to one another. Looking at the sinful world, we behold a bedlam of carnal strife. Looking at the Church of Christ under the dominion of God, we behold the reign of peace. Shall we, as individuals or as a church or congregation, pattern after the world, or after the Church of Christ the Prince of Peace?

19. The Blessed Hope.—

Hopefulness is one of the characteristics of Christian loyalty. Paul refers to it as "an anchor of the soul." John, the disciple whom Jesus loved, cheers us with this version: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And everyone that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:2, 3). "Beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58); "for in due season we shall reap, if we faint not" (Gal. 6:9).

NOT GROWING OLD

They say I am growing old.
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.

What if my eyesight's growing
dim?

I still can see to follow him
Who sacrificed his life for me
Upon the cross of Calvary.

What should I care if time's old
plow

Has left its furrows on my brow?
Another house, not made with
hands,

Awaits me in the glory land.

What though I falter in my
walk?

What though my tongue refuse
to talk?

I still can tread the narrow way,
I still can watch, and praise and
pray.

My hearing may not be as keen
As in the past it may have been,
Still, I can hear my savior say
In whisper soft, "This is the
Way."

The outward man, do what I can
To lengthen out his life's short
span,
Shall perish, and return to dust,
As everything in nature must.

The inward man, the Scripture
say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's
fold

E're long my soul shall fly away,
And leave this tenement of clay,
This robe of flesh I'll drop, and
rise

To seize the "everlasting prize"—
I'll meet you on the streets of
gold,

And prove that I'm not growing
old.

—Selected by Ella Hedding.

GIVE ME MY FLOWERS WHILE I LIVE

Have you a thought that me
would help

A gentle word to give
Wait not until my ears are closed,
But tell me while I live.

If any thought or word of mine
Has helped you on your way,
It will encourage me to know
That I have helped today.

Oh, do not wait until I'm dead,
My ears and eyes quite closed—
Give me my flowers while I live,
If but a single rose.

If unkind words you thought to
speak,

Hold them until that hour
When unkind words won't hurt
my heart,

Their sting deprived of power.

Give me my flowers while I live;
When dead I cannot see
Nor hear the words you meant to
say,

Though gentle they may be.

And kind words spoken always
bring

A lighter heart—to bear
The heavy burdens—and you too
Lightheartedness will share.

I care not if there are no flowers,
When I am laid away—

But give my flowers while I live,
And they will last for aye.

Sel. Ida M. Roberts.

SENTENCE SERMONS

The Godly wise is more on his
guard than the foolish sinner tho
at times he slip. Better a diamond
with a flaw than a pebble without

one. —See Eccl. 10:2.

O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. Ps. 25:2.

Search thine own heart, what paineth thee.

In others, in thyself maybe;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.
—J. G. Whittier.

“WORRY”

The Englishman refuses to worry and as a result looks young at fifty.

Worry and fret drives people to unhappiness and misery, and takes all the sweetness out of life.

If worry has been the habit of your life, stop it now. Drive it out by letting in the sweet and blessed things of life.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Matt. 11:29.

DEVOTIONAL LESSONS FOR FEBRUARY

Theme—The Purpose of Jesus of Jesus Christ in the World.
(continued)

(1) To Redeem us from Sin.

Memory verse—Eph. 1:7. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

January—

Sun. 30. — 1 Cor. 1:23-31.

Mon. 31. — Eph. 1: 1-14.

February—

Tues. 1. — Psa. 49: 1-15.

Wed. 2. — Gal. 4: 1-6.

Thurs. 3. — Acts 20:26-32.

Fri. 4 — Psa. III:

Sat. 5. — Matt. 20:20-28.

(2) Redemption and Reconciliation.
Memory verse. —Eph. 4:30. “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

Sun. 6. — Luke 2:25-40.

Mon. 7. — Psa. 130:

Tues. 8. — Rom. 3:21-26.

Wed. 9. — Col. 1: 9:23.

Thurs. 10. — II Cor. 5:14-21.

Fri. 11. — Heb. 2:15-18.

Sat. 12. — Psa. 103: 1-12.

(3) To reveal God's Will.

Memory verse. — ‘Heb. ‘10:7.
“Then said I, Lo, I come (in the volume of the book it is written of me, to do thy will, O God.”

Sun. 13. — Matt. 11:25-27.

Mon. 14. — John 3:1-14.

Tues. 15. — John 3:25-36.

Wed. 16. — John 17: 1-8.

Thurs. 17. — John 8:28-38.

Fri. 18. — John 12:44-50.

Sat. 19. — John 14: 8-14.

(4) To seek and save the lost.

Memory verse.—Luke 19:10. “For the Son of man is come to seek and to save that which was lost.”

Sun. 20. — Luke 19: 1-10.

Mon. 21. — Luke 15: 1-7.

Tues. 22. — Luke 15:11-32.

Wed. 23. — Psa. 80:

Thurs. 24 — Isa. 25:9-12.

Fri. 25. — Luke 9:51-56.

Sat. 26. — Psa. 138:

(5) To be a shepherd.

Memory verse. — John 10:14. “I am the good shepherd, and I know my sheep, and am known of mine.”

Sun. 27. — Psa. 23:

Mon. 28. — John 10:25-30.

ADULT SUNDAY SCHOOL LESSONS

Jan. 2—Rom. 1:1-16
 Jan. 9—Rom. 1:17-32.
 Jan. 16—Rom. 2:1-14.
 Jan. 23—Rom. 2:15-29.
 Jan. 30—Rom. 3:1-15.
 Feb. 6—Rom. 3:16-31.
 Feb. 13—Rom. 4:1-12.
 Feb. 20—Rom. 4:13-25.
 Feb. 27—Rom. 5:1-10.
 Mar. 6—Rom. 5:11-21.
 Mar. 13—Rom. 6:1-12.
 Mar. 20—Rom. 6:13-23.
 Mar. 27—Rom. 7:1-12.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 2—The First Four Days of Creation. Gen. 1:1-19.
 Jan. 9—The 5th and 6th Days of Creation. Gen. 1:20-31.
 Jan. 16—God Creates Man. Gen. 2:1-15.
 Jan. 23—God Makes Woman. Gen. 2:16-25.
 Jan. 30—Adam and Eve are Deceived. Gen. 3:1-13.
 Feb. 6—Punishment for Sin. Gen. 3:14-24.
 Feb. 13—Story of Cain and Abel. Gen. 4:3-15.
 Feb. 20—The Wickedness of Man. Gen. 6:1-13.
 Feb. 27—The Ark, as God Com-manded Noah. Gen. 6:14-22.
 Mar. 6—Who and What Entered the Ark. Gen. 7:1-24.
 Mar. 13—Noah Prepares to Leave the Ark. Gen. 8:6-19.
 Mar. 20—The Rainbow. Gen. 9:8-19.
 Mar. 27—God Calls Abraham. Gen. 12:1-10.

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BIBLE MONITOR

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No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SAVE THIS ISSUE

It contains:

Ministerial List, page 12.

Suggestions to Contributors, page
10.

Editorial Policy, page 11.

Fixed Communion Dates, page 12.

PEACE IN A TROUBLED WORLD

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst harkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. There is no peace, saith the Lord, unto the wicked." Isa. 48:17-18,22.

We had some very fine thoughts from our schoolmaster, the Old Testament, for our consideration in the

present crisis. Before we consider the lesson we are impressed of its importance because of its author; the Lord Our Redeemer, the same Holy One that our faithful forefathers worshipped. The One who: performed miracles, destroyed enemies, fed and cared for them, and blessed and protected them through the many years of the history of the Old Testament.

"Which teachest thee to profit," God is not pleased with people who are unprofitable, unconcerned and slowly deteriorating. God expects some harvest, some reverence, some praise and some reclaimed souls in return for His numerous blessings showered upon us from day to day. He not only expects but He even teaches and shows us what profit is and how to show a steady profit.

"He leadeth us by the way that we should go." What a God to shower us with blessings continually, send His prophets unto us from time to time, and finally send His only Son to atone for ours sins and reveal His will to us. He leadeth us with forbearance and long-suffering into the way that we should go. But dear Reader, are we following?

The Lord, our Heavenly Father, says "There is no peace unto the wicked." Is there peace to them even in this sinful world. No, they are hunted, examined and even punished by trained skilled men in that line of duty. If humanity sees the need of with-holding peace from the wicked, how about an all-wise God?

Even then He does not turn coldly away but longs and pleads, O that thou hast harkened to my commandments. Do we heed His warnings while we have life, time and opportunity? Many, many have sacrificed their life, their time, their own satisfaction to preserve and hand down His commandments to us.

Had we harkened to His commandments "then our peace had been as a river,"

continuing on and on, day after day and year after year. Because of our unconcerned, disobedient nature this peace has often ceased and may soon again. Our better aims and talents should have been able to roll over the obstacles of life and temptations of satan like "the waves of the sea" but because of sin we were lost in trouble and problems.

What a price to pay for failing to whole-heartedly obey the commandments of God. Sin deprives us of the good things that we would like to enjoy and leave us in such a turmoil that we do not even realize the good things that God has in store for the future.

When we look at a few of the conditions of many individuals over the world, is it any wonder that we do not have peace? Many do not have time to read God's word or do the necessary things to promote His kingdom; many do not have time to rest from their labors on the Lord's day or even to pray; many do not even believe God's commandments much less obey them. The nations, the organizations, even the homes do not thank their Heavenly Father or

ask Him for guidance; instead of loving and serving their fellowman many are organized into groups and races which fight and oppose one another.

"Let us therefore follow after the things which make for peace, and things where-with one may edify another. Rom. 14:19.

A WISE MAN

W. C. Pease

"But the wisdom that is above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. 3:17. When I endeavor to pen these lines, it is with Godly fear and prayer. While endeavoring to meditate upon the above text, I can partly at least realize how far short I have come of measuring up to the characteristics given here. Surely all of God's people should earnestly desire this wisdom. The natural inclination would be to think of a wise man, as being one who had great superiority, a wonderful intellect, and able to accomplish great things.

This man would be very clever, and think of himself as being clever. Therefore he might think he had attained unto great wisdom.

God through James gives us a description of His wise man, and also the contrast between worldly wisdom and the wisdom that is from above. As we think of the source from which this (God's) wiseman secures the strength to become a fruitbearer, for he abides in the true vine, Christ Jesus. We are made to think how a part of David's words in his first Psalm are a symbol of this. Like a tree planted by the rivers of water, that bringeth forth his fruit in his season. We can imagine that the source of this river is many, many miles back in the snow capped mountains. A never failing stream to water this fruit tree.

1. The wisdom that is from above is first "pure." This man has been washed, and made white as snow in the blood of the Lamb. God would have us think of wisdom as purity first. Purity of soul and mind will bring about this wisdom. "The fear of the Lord is the beginning of wisdom." Prov.

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9:10. "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

2. Then "peaceable." What wonderful dispositions this first characteristic brings about. Jesus the prince of peace says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." This wise man does not get into hot discussions, and try to force his opinions upon others. He states the truth, but he is seeking peace and pursuing it.

3. Then "gentle." I'm sure that words fail to express, in full the great truths contained in these characteristics of God's wise man. The writer feels a greater responsibility resting upon him as he thinks on these things. Let us pray for one another that we may let these things predominate in us, that God can give us this wisdom. Let us see what gentleness did for David. "Thou hast given me the shield of of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great." Psalms 18:35.

4. "Easy to be entreated." He is willing to hear when God's truth is presented to him. Is not stubborn and self-willed, but has a mind and heart open and receptive to the truth. This man will listen to the Elder or the church. He wants to be right with God, and enter in through the straight gate, on to the narrow way that leads to life eternal.

5. "Full of mercy and good fruits." "Blessed are the merciful for they shall obtain mercy." Matt. 5:7. There are many ways to show forth good fruits. Jesus said, "By their fruits

ye shall know them."

6. "Without partiality." The last two things mentioned in this scripture text are not to be found in this wise man's makeup. God himself is no respecter of persons. Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sends the rain on the just and on the unjust." Matt. 5:43-45.

7. "With hypocrisy." He is just what he appears to be. He wears no mask. Truly his outward appearance reveals the fact that he stands for something, and folks seem to naturally ask him to what church he belongs. He also has developed the inner man, and is not ashamed of the gospel: knowing that it is the power of God unto salvation to every one that believeth.

Quinter, Kans.

LOVE THAT PASSETH KNOWLEDGE

Wm. Root

Part 4

In this our final mesage on the great subject of Love, we shall emphasize God's Love and Christ's Love, for us and for the whole world. This love passes all human knowledge.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3:16. There was no other way for the salvation of man, no other plan by which he could be redeemed from sin, no other way to satisfy God for the estrangement which existed between God and man, because of man's transgression, otherwise mankind would perish in their sins.

The word of God tells us how and what the consequences wil be to those who do not believe in that Son, and reject him. Christ is the Light of the world, those who reject the Light shall walk in darkness, eternal darkness.

"He that believeth on him

is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Jno. 3:18. He stands condemned in the sight of God, who disbelieves in and rejects the Son, and he shall perish in his sins.

Was there ever a love so great then as this? God's God's gift to the world. Never no never, it is love that passeth all knowledge. This love also involved Christ's love in that he was willing, being God's own Son, to make the sacrifice and die that cruel death on the Cross, for a lost and dying world.

At the Christmas season, when the world is celebrating the birth of our Lord, we should surely rejoice in this love, which passeth knowledge. But many reject Him, in celebrating Christmas, they revel in what they call the spirit of Christmas, giving their gifts for the satisfying of their lusts. This is exemplified in the fact that their lives do not in any way measure up to the requirements of the word of God's Son. Many are living in darkness, with no seeming thought of a hereafter, not

even professing to adhere to the commandments of God's word, who profess to have the spirit of Christmas.

"And this is condemnation, that light is come into the world, and men loved darkness rather than light, because there deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Jno. 3:19-20. Hence we then, as we plead in our last article, should love God and Christ, that we might have (life) light through the Son. The apostle John says further, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (This is reason enough for our love to them.) "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I Jno. 4:9-10.

Christ is God's gift to us, O how we should love Him. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. God has given us his word, to help us realize his love to us. "And as Moses

lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Jno. 3: 14-15.

John has given us in this third chapter of St. John, a wonderful view of the blessed Christ, his description is wonderful, as he acknowledges him as the Son of God, and the Saviour of the world. Every soul, every creature in this world, who may ever expect eternal life, in the world to come, must make this same confession, which John has made, must confess him as the Son of God.

As stated already in this article, in this manifestation of love, we see the manifestation of God's sacrifice, to a sin cursed world in "giving" Christ as a fleshly man.

Love is something that originates in the heart, an affection for some one. His, God's, love was for a lost people, of his own make, those whom he had created for a noble purpose, that purpose was to honour and glorify himself. In that creation God placed man in a position to be happy, yet for one disobedience, the

whole human family is suffering today. Because of that suffering we have the sacrifice of God, his love given to lost men, a redemption for reconciliation.

Listen, listen, dear reader, a reconciliation of man to God, not God to man. A plan for man to obtain eternal life, when he meets the conditions, Hear us when he meets the conditions, only.

Many people in the world today are mis-using God's plan of salvation, they tell us, "By grace are ye saved," then stop there, that Christ paid all the penalty on the Cross, He, Christ paid it all and so we are saved. It is true, Christ did pay it all, when we meet His conditions. Paul said, "By grace are ye saved through faith." True, grace was free, but conditioned upon "faith." Sinner friend it will pay you to know what faith is.

God has never promised to save a soul, by his grace, without faith. Some folks have the wrong idea about the atonement. There is no salvation by the blood of Christ, aside from his plan of faith. That plan was made possible to all men, given because of God's love. That love that passeth all

knowledge, so deep that we cannot dig down to it, so high that we cannot reach to the height of it, so broad that we cannot measure the length nor the breadth of it.

We are only made happy by that love when we meet the conditions. We are living in a world of changes, we change by age, by separation in death, but we would have you to know that God never changes, neither does his word change, nor his love to us. Our love changes, but we can rejoice to know the unchangeable love of God, which will carry us on through the eternal world. Also the love of Christ will never end. "Now before the feast of the pass-over, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13:1. We hope that can be said of us. Don't you wish that could be said of all the brethren?

Christ's love was sacrificial. Ours, too, to meet the conditions of His word must be the same, we are to die with Him, suffer with Him, be buried with Him, and be resurrected with Him, that we may be also glorified with Him. Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and that life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Jesus loves every beggar by the way, every prostitute, every ungodly sinner, every child of His, every soul that cometh into the world. We are told that God hath "no pleasure in the death of the wicked," but precious "in the sight of God are the death of His saints." If no one loved us, not even Christ, we would not want to live, suicide would be the result with many.

Judas betrayed Christ, yet Jesus loved him. He said, (that is Judas) I have sinned against the innocent blood. "Sold his Lord for money." Many are selling him for money, some for even that which is of less value than money. "The love of money is the root of all evil." Many seemingly want money that they may have wordly pleasure, through

lust. We feel that perhaps the greater number of sinners today are sinners, because of their lust for pleasure. The world is pleasure mad.

Divine love passes knowledge. The Prodigal son, felt his unworthiness to return to his father's house, but father loved him, put the best robe on him, and a ring on his hand.

We also should pattern our love after the love of the Father, we love our wayward children, we sometimes sing, "Where is my wandering boy tonight? Some folks teach their children, that God will not love them when they do wrong, that is not right.

We do not hate our children, when they go wrong, do we? O no, the more wayward they are, the more we love them, this is typical of God's love to us. God hates sin, but he loves the sinner, we can never fathom his love. His love was manifested by his death, "Hereby perceive we the love the God because he laid down his life for us: and we ought to lay down our lives for the brethren." I Jno. 3:16.

Jesus knew Peter would deny him, yet at that denial,

Jesus still loved him. Also Judas knew his betrayal, even when he dipped with him in the dish, when he said, Is it I?" but Jesus did not at this time condemn him. Christ prayed for Peter, for Paul or Saul, who was a persecutor, they were forgiven. He forgave the harlot, he forgave Zaccaeus, he was the Lamb "slain from the foundation of the world."

In our closing remarks, let us remember God's love is unchanging, man's love changes, God's never, he remembers the sparrows, he clothes the grasses of the field, the hairs of our head are all numbered, he sends the rain on the just and the unjust.

Sinner friend, put on the garment of salvation and a robe of righteousness, live faithful until death and you shall wear a crown of life. We are thinking of divided families in this world, will the circle be unbroken in heaven? It need not be, if it is, it will not be because of God, it will be our fault. No home is attractive without love, no matter how fine is the fixtures, love is the most valuable thing in all the world.

This remains us of a little girl, whose parents were rich, she lived in a palace, a home where there were fine rugs on the floors, beautiful furniture of all descriptions and a great display of wealth on every hand. This little girl loved papa and mama very much, mama took sick and died. On returning home from the funeral this little child, went from room to room crying mama, mama, the finery could not make her happy now, it was mama's love she wanted, mama was gone, love was gone.

"Unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5. This was Jesus. We hear him saying, "Come unto me all ye that labor, and are heavy laden and I will give you rest."

We have written these articles, that you might seek salvation, you who are out of Christ, "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Spiritual fullness. The fulness of Christ. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to

the power that worketh in us, unto him be glory in the church by Christ Jesus through all ages, world without end. Amen." Eph. 3:21.

We have passed these articles of love along, hoping they will do good and glorify Christ our Saviour. They are one of our sermons, which we often give in one, but too lengthy to put into one article.

If the reader will now get all four articles and read them at one setting, then meditate upon them, taking the last first, which is greater, God's, Christ's love to us. Then our duty, first love to God and His Son, our love for each other, then to all the world. Again we say Amen.

—Great Bend, Kans.
The End.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and the Printer.

1. Place your name at the

top of the article, directly under the caption or title, and your address, Post Office and State at the end of the article.

2. Do not make sentences too long. A number of shorter sentences are better than a long, involved sentence, which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

3. It will be appreciated if you gather particular thoughts, or thoughts and their proving scripture quotations, into paragraphs and set them apart from the whole article by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together.

5. Write or typewrite on one side of the paper only.

6. If a word is too long to put it all on the end of a line, carry the whole word on to the next line.

7. Use direct quotation for scripture references; please copy the wording and the punctuation just as it appears in the King James Version. Give book, chapter, and verse, "Jesus wept." John 11:35, but do not put

() around the scripture reference.

8. When quoting from other sources, always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, and add "selected by" and your name.

10 Get acquainted with the Editorial Policy as passed by 1946 General Conference, (see G. C. Mins. p. 3, item 15, or this issue of the Bible Monitor) and check material you send to see that it is in line with this policy.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material, and material opposing, questioning or reflecting on decisions or position of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.
 Second Sat. May—Mechanicsburg, Pa.
 Third Sat. May—West Fulton, Ohio.
 Third Sat. May—Berean, Va.
 Third Sun. May—N. Lancaster County, Pa.
 Fourth Sat. May—Orion, Ohio.
 Fourth Sun. May—Shrewsbury, Pa.
 Second Sat. after General Conference—Pleasant Ridge, Ohio.
 First Sun. Sept.—Vienna, Va.
 First Sun. Oct.—Plevna, Ind.
 First Sun. Oct.—Walnut Grove, Md.
 Second Sat. Oct.—Mechanicsburg, Pa.
 Third Sat. Oct.—Berean, Va.
 Third Sun. Oct.—N. Lancaster County, Pa.
 Fourth Sat. Oct.—Englewood, Ohio.
 Last Sun. Oct.—Bethel, Pa.
 First Sun. Nov.—Shrewsbury, Va.
 1949, Oct. 29—Orion, Ohio.

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Stump, C. M., R. 6, York, Pa., M.

Surbey, Clarence, R. 1, Amboy, Ind., M.

Surbey, Howard J., R. 6, North Canton, Ohio, E.

Swihart, Roy, R. 1, Goshen, Ind., E.

Taylor, Addison, Kansas, Ohio, E.

Withers, E. L., Newberg, Ore., E.

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Webb, George R. 1, Burgoon, Ohio, M.

Weimer, Elsworth, R. 5, Wabash, Ind., E.

Wyatt, Rufus, 22 Third St., Massillon, Ohio, E.

NEWS ITEMS

TRACTS

We have just mailed out, to the various congregations of the Brotherhood, the following tracts:

1. "Which is the Right Church?"
2. "What Shall I Do With The Commandments of Jesus?"

3. "Bible Teachings."
4. "Do You Want Salvation?"
5. "The Service of Feet Washing."

6. "The Lord's Supper."

Also, "The Brethrens' Cards."

We have a good supply of all the above "tracts," on hand so any one who would like more of these, please notify the writer or any member of the General Mission Board and they will be sent to you at once.

Let us use these "tracts," get them out into the field (the world) with the hope that they will win precious souls for God's kingdom.

Sincerely yours in the Master's Service,

Wm. Root,
Sec. General Mission Board.

JAN. 1ST ISSUE

A number of copies of the Jan. 1, 1949 issue have been lost in the mail. If there are some of you who do not keep your copies after you are through with them, or if some families who are living together could spare one of your copies, we would appreciate receiving a number of copies of the Jan. 1, 1949 issue.

—Editor.

APPRECIATION

I take this privilege to thank all of the dear Brethren and Sisters, who so kindly remembered me with their cards and letters while I was in the hospital and since I am home. May the Lord bless you all, and may we all remain true and faithful to His word.

Your brother, Harley Rush.

NEWBERG, ORE.

The Newberg Dunkard Brethren church met in regular council Dec. 18th. Our elder, E. L. Withers, read Psa. 63 and presided over the meeting after prayer by Elder Galen Harlacher. Not much business was brought before the meeting aside from electing the officers for 1949, who are nearly the same as last year.

An offering was taken of \$12.75 for the Publication Board and it was decided to add enough to make it \$15.00. We feel that the Bible Monitor is the means of keeping us closer together in the faith once delivered to the saints.

Mollie Harlacher, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation of the Dunkard Brethren church met in regular quarterly council Dec. 27, at 7:15 p. m. Song No. 455 was sung and Eld. J. H. Myers read Heb. 13:1-15 and lead in prayer.

We sang No. 466 and our elder, J. L. Myers took charge. Reports of the treasurers were read. We decided to do some work on the church-house. Election was held for an evangelist and for the church and Sunday school officers. Prayer was lead by C. M. Stump and we closed with song No. 81.

A selection was made for an evangelist. The election was held for church and Sunday school officers. Closing prayer by C. M. Stump and the meeting was closed with song No. 81.

C. M. Stump, Cor.

ENGLEWOOD, OHIO

The Englewood congregation met in regular quarterly council, Dec. 17th, at 7 p. m. The meeting opened by singing No. 448, after which Bro. Kreider read Psalms 16, and made some remarks on same, and led in the opening prayer.

The meeting opened for business with our elder, Bro. Robbins, in charge. The main business of the evening was that of electing the church and Sunday school officers and teachers for the coming year: Bro. Lawrence Kreider was elected elder in charge; church clerk, Bro. Paul Blocher; the writer, cor. sec.; Sunday school supt., Bro. L. D. Wolf; assistant supt., Bro. William Beery; and sec., Sister Maxine Surbey.

Bro. Robbins and Bro. Kreider each gave a short talk admonishing us all to strive to live closer to Christ that the church may shine brighter in the world. Now as we are entering into the new year, may we one and all purpose in our hearts as did Daniel, that we will not defile ourselves with the sinful lusts of the world.

The meeting came to a close by singing No. 81, and a fervent prayer by Bro. L. W. Beery.

Ivene Diehl, Cor.
New Lebanon, O.

DALLAS CENTER, IOWA

Our congregation met in regular council on Dec. 4, 1948, with Bro. Reed in charge. Bro. W. S. Reed was chosen for our elder for another year. Bro. Russell Lilly was chosen for Sunday school superintendent. We decided to use the

Bible Outline for our study on Thursday evenings.

We were made to rejoice when one precious soul decided to follow Jesus. Regardless of his handicap, being crippled with arthritis, he wanted to be baptized. It was a chilly, windy day when our two elders administered baptism. The ice had to be broken to get into the water. Thus another soul is added to the fold of Christ. He went on his way rejoicing, saying it was the happiest day of his life. May he ever be a witness for his Lord that others may want to know Him too. We met this brother when he was at the county home one winter several years ago. We still make our visits once a month to the county home. We have missed but few months in ten years and over.

We are glad that Bro. Wingert is able to come to the service most of the time. There is much to be done. Many souls need to be saved. May we each one be willing to be used of God in this new year, that His will may be done.

Sister Ethel Beck, Cor.

KANSAS CITY, MO.

Bro. Isaac Jarboe of the McClave congregation, began a week's revival meeting on Oct. 3rd for us. He surely did preach the word of God with much power and earnestness. Although there were no additions to the church, we know that our faith was strengthened and we also know our responsibility is greater, because of Bro. Jarboe's ministration of the Word. Sister Jarboe and Bro. and Sister John Roesch were also here for the meet-

ings and their presence and help greatly appreciated.

The communion service was held on Saturday, Oct. 9th and as the District Metting was to convene on Monday, there was a very good attendance for the Communion service from the McClave, Quinter and Dallas Center churches. Sixty seven surrounded the Lord's tables and it was a service long to be remembered. Bro. Jarboe officiated. Visiting elders and ministers present were O. T. Jamison, W. S. Reed, Orville Royer, Millard Haldeman, Dale Jamison, Jos. Flora, Ray Reed, William Root, and Warren Smith.

All of these Brethren brought messages for us during Saturday and Sunday. All of these services, together with the District Meeting was a real spiritual feast made so because of the manifested love and unity which prevailed.

It seemed to us that the sentiment and feeling of each one present was expressed in this hymn which was sung in closing:

When shall we meet again,
Meet ne'er to sev-er?
When will peace wreath her chain
Round us for-ev-er?
Our hearts will ne'er re-pose
Safe from each blast that blows
In this dark vale of woes
Nev-er- no, nev-er!

When shall love free-ly flow
Pure as life's riv-er?
When shall sweet friendship glow
Change-less for-ev-er?
Where joys celestial thrill,
Where bliss each heart shall fill,
And fears of part-ing chill-
Nev-er no, nev-er.

Up to that world of light
Take us, dear Savior;

May we all there unite,
Happy forever:
Where kindred spirits dwell,
There may our music swell,
And time our joys dispel,
Nev-er no, nev-er.

TANEYTOWN, MD.

The Walnut Grove Dunkard Brethren, met for our regular council meeting on Jan. 1, 1949, at 2 p. m. The meeting was opened by reading Rom. 15:1-11, singing hymn 237 and prayer by Bro. Virgil Leatherman. Our elder, Bro. Henry Demuth then took charge.

Most of the business was electing officer for the coming year. Most of them were re-elected. Delegates to District meeting are Bro. Donald Ecker, Sister Grace Ecker and Ella Ecker.

Decided to hold our series of meetings in the fall some time in September, if we can get an evangelist. Treasurer's report read and approved. It was decided to send a letter of appreciation to Bro. Geo. Wolf, one of our members, living in Fla., for his donation of oranges to the church and Sunday school.

We had a very pleasant meeting. May we all continue to work in union, as in union there is strength. We see all around us so much worldliness, we pray that many many see the importance of reading and obeying the word of God. Closing prayer by Bro. Donald Ecker. Hymn 83 was then sung.

M. Ella Ecker, Cor.

IN MEMORIAM

In memory of Joseph Custer, who passed away, leaving me without any close relatives.

I often thing of the day you left me,
While sitting here alone,
Many times the tears do flow,
While there is no one with me in
the home.

I cannot help when my eyes fill
with tears,
I thing of the friends
Who are gone home,
And I left, my old years to journey
alone.

Just why I am left I cannot tell,
Or why you had to go,
But He who doeth all things well,
Will some day call for me.

When we meet on yonder bright
shore,

What a meeting that will be,
To live forever, to die no more,
Beyond death's silent sea.

Annie S. Custer,
Uniontown, Ohio.

In memory of our daughter,
Margaret, who passed away six
years ago Jan. 27, 1949.

She would not want the ones she
loved

To grieve for her today;
We must not say that she is dead
For she is just away,
Away upon a journey
To a land that is bright and fair.

Though we all miss her here
We know she is happy there,
And memories of her bring
New comforts every day, as we
recall

She is not dead, she is just away.
Harve Throne and family.

We are shaped and fashioned by
what we love.—Goethe.

OBITUARIES

SAMUEL DEARDORF

Samuel Deardorf, 82, resident of Amboy for 23 years died Tuesday morning at 12:30 o'clock in the Donut Nursing Home, Peru.

The decedent was born in Howard county, Ind., Jan. 16, 1866 to Silas and Cynthia (Hamilton) Deardorf. He was married Dec. 19, 1891, to Anna Zook, who preceded him in death in 1946.

Survivors include nine children, 46 grandchildren and 24 great grandchildren.

The decedent was a member of the Plevna Dunkard Brethren church where services were held Thursday afternoon by Elder Elzie Weimer, assisted by Elder Emanuel Koonen and Bro. Clarence Surbey. His body was laid to rest in the Mast cemetery.

Tena Weimer, Cor.

THE CHRISTIAN'S ARMOUR

J. E. Dettra

Eph. 6:11-12, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spirit-

ual wickedness in high places."

At this strategic time in the history of the church and the world I feel led to write this article endeavoring to prove the point that children of God do not fight with carnal weapons. In view of the fact that we are the salt of the earth; the preserving element; it is therefore our duty to keep satan's system under our control as much as possible.

John 17:16, Christ says, "They are not of the world even as I am not of the world." James 4:4, "Whosoever therefore will be a friend of the world is the enemy of God." I John 2:16-16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world."

I John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not because it knew Him not." That makes us children of God if we can

leave those things alone. I John 4:4-6, "Ye are of God, little children and have (past tense) overcome them; because greater is he that is in you than he that is in the world; therefore speak they of the world, and the world heareth them. We are of God; He that knoweth God heareth us; he that is not of God heareth not us, hereby know we the spirit of truth and the spirit of error."

There are two spirits at work in the world at this very moment, the spirit of Truth and the spirit of error. We are too wrapped up in the things of this world for our own good. I want to take our minds back to the garden of Eden and trace the spirit of error, Satan said, "If you eat of the forbidden fruit ye shall not surely die, and furthermore ye shall become as gods, knowing good and evil. In other words your knowledge will be equal to god's. We will admit that God did allow wars in the Old Testament but what did Christ come into this world for? The Prince of Peace. That of course did not suit the devil so he had his world system to crucify Him. And He (Christ) went back to

heaven. The the Devil took up, in the spirit of Barabbas, carnal warfare.

The world refused to accept the rule of God's Son so they crucified Him, and chose Barabbas instead of Christ, thus exalting Satan to the position of the "god" of this age" for Satan is not spoken of as the god of this age any other place in the history of the world.

It is Satan's ambition to be like God, that caused his fall. And he is not going to be satisfied until he sets up his man the anti-christ. How much we hear today of a one man world, how true God's Word is, when we see all these things coming to pass, look up for your redemption draweth nigh.

We cannot explain the great advantage in knowledge and the mechanic arts of the past fifty years, apart from God, only on the supposition that there is some "superhuman being" who imparts this knowledge and who controls the affairs of the mechanical, carnal world system, the spirit of error. Neither is it to be supposed that a God of love would impart to men the knowledge that would enable them to invent such hellish instru-

ments of war as are being made today or were used in the past two world wars.

It is clear then that there is some "superhuman natural being" who is at the head of the world's system. And that man is Satan. His program is to rule the world. He is using over again the tactics he used in the Garden of Eden. Because he knows his time may be short and he is giving forth his death struggle before Christ comes and chains him in the bottomless pit for a thousand years, and righteousness will reign with Christ on His throne.

The world today sits on the mouth of a volcano whose interior is a "foaming caldron" of social unrest and commercial rottenness. When the god of this age discovered that he could not stamp out the church by persecution, prior to the dark ages, he changed his tactics and now seeks to neutralize her efforts by seduction, wars, and deceiving the nations. He a great deceiver and how he entices our young men to become soldiers for carnal warfare. There are two "peaces" as well as two spirits in the world: the peace that the

world gives between wars, and the peace of God that the world knows nothing about and indeed cannot because they are motivated by the spirit of error.

It is my deep conviction that God is waiting to pour out His spirit once again, and that wherever He can find a people who will meet his conditions, he will pour out his power until that individual or people bring a great revival.

We must put on the New Testament armour of God. Eph. 6:14-18. Loins girt with (iron) no, with God's Truth. Breastplate of (the best steel) no, of Righteousness. Feet shod with (fox hole boots) no, with the Gospel Shield (bullet proof) no, of Faith. Helmet (made in U. S. A.) no, of Salvation from above. Sword (Winchester machine gun) no, of the Spirit, because the spirit of Him that is in you is greater than he that is at the head of the world system, the spirit of error.

Then Paul closed the catalogue with prayer. I am impressed with the "Advance With Christ" resolutions or goals and they almost every one stress daily family or individual devotions.

War is the devil's business, the devil is telling people that it is all right because God used it in the Old Testament, but many people forget that God gave His Son to give peace and all children of his have this peace.

John 18:36, "Jesus answered, My kingdom is not of this world (since they crucified me I am going back to my father until the Holy Spirit calls out a people for my bride then I am going to come back and put to naught all of Satan's works), if my kingdom were of this world then would my servants fight, (with carnal warfare) but now is my kingdom not from hence."

I teach a class of young men and women who will be the right age for world war No. 3 should it come, and I impress upon them that I don't want a one of them fighting for the devil to get his man the anti-christ at the head of this world.

Thy kingdom come thy will be done on earth as it is in heaven. These world rulers will never be as peaceful as heaven as long as the devil is loose. Christ knew the persecution that the Jews would go through with

before He came back and that is why they are turning to the Lord's prayer. They, along with many gentiles are being deceived by the god of this age, and thank God only of this age and not of the next.

Brethren put on the whole armour of God; the New Testament armour; and fight not against flesh and blood but against spiritual wickedness.

Westernport, Md.

NEW YEARS THOUGHTS

The best day—today.

The best work—What you can do well.

The best place—Where you succeed.

The best ambition—To be of service.

The best thinking—Common sense.

The best and only worthwhile religion—Christianity.

WAR AND MILITARY PREPARATION

One of America's top generals, Lieut. General Albert C. Wedemeyer, doesn't believe that war is the solution in the present world crisis. He says, "I don't think, and

many other military leaders with whom I associate don't think that military force is the solution to the problems that confront us in the world today." But, he added, "War may be avoided if America's non-military resources are used to the full. . . ."

Doctor Samuel Johnson, father of the English dictionary of England, in the year 1773, made a trip to Hebrides or Western Islands off the west coast of Scotland. The Scots, in the early part of that century had been subdued by the English and made subjects of the kings of England, and having been deprived of arms, had lost much of their fighting spirit. Doctor Johnson, in viewing and reviewing the stories of the qualities and valor of the Scots, expressed himself on militarism as follows: "It must however, be confessed, that a man who places honor only in successful violence is a very troublesome and pernicious animal in times of peace; and that the martial character cannot prevail in a whole people, but by the diminution of all other virtues. He that is accustomed to resolve all rights into conquest, will have very

little tenderness or equality. All the friendship in such a life can be only a confederacy of invasion, or alliance of defense. The strong must flourish by force, and the weak subsist by stratagem." Perhaps, unwittingly, Johnson referred to militarism as a Virtue; as we would express it today, it would stand "martial, i e., warlike character, cannot prevail in a whole people but by the diminution of all virtues."

Under date of January 10, 1949, comes the following report from Washington, D. C.—Suspension of draft calls for February and March was hailed by the National Council Against Conscription today as "final proof" that selective service and universal military training are unnecessary. Council Chairman Alonzo Myers, a New York university faculty member, declared "the army alone is responsible for wasting this year \$27,246,700 for selective service machinery. He noted that the navy and air force did not use the draft.

"If the army were concerned about future teachers and future scientists," Dr. Myers stated, "it would not keep threatening young

people with UMT (Universal Military Training), or some other form of compulsion."

Secretary of the Army Royal announced last Saturday that voluntary enlistments and re-enlistments have averaged 35,000 a month, and that no draft calls would be made in the next two months.

Attention is called to the fact that our young brethren who have to register under the present draft law, should ask for classification as IV-E, and support it just the same as during the recent war-time draft, by filling out the Conscientious Objector questionnaire, form 150. Classification as C. Os. on religious grounds exempts from service. There is now no provision in the draft law for Civilian Service or anything of the kind. If any other classification than IV-E is accepted, that acts as a bar to future placement in IV-E. This does not apply to ministers, who as such are in another class.

L. B. Flohr,
Vienna, Va.

Despotism may govern without faith, but liberty cannot.—De Tocqueville.

PEACE

Clarence Surbey

There is a seeming concern in this day and age over the subject under discussion, and that concern is world-wide. Let us one and all look at the subject open-minded. You know, we can write or discuss any subject with all good intention for the good of all, but when the opinions of readers or listeners are fixed no good can be done.

Let us consider the efforts being made for material peace in the world today. We have gone through two great and terrible wars in the last generation for the gaining of peace. Have we reached that aim? Have we reached peace from these efforts? Has fear from attack and invasion from foreign countries been banished? You all know the answer, but why?

We read in the Good Book and the only best book there is, that Satan is the prince of this world, the prince of the power of the air, and the spirit that now worketh in the children of disobedience. Can we expect peace with such a spirit loose in the

world. Verily, no! So brethren and sisters and kind readers, do not look for peace from war in these dark and latter days. Things shall wax worse and worse.

What then is the position of the Christian? Must we be in mortal fear of carnal warfare the rest of our lives? No, a thousand times no. Jesus in the sermon on the mount said, "Take no thought for the morrow." Matt. 6:34. If we put our trust in God he will take care of us. How do we know? The Bible says so and that is good enough for me.

The Christian then has a peace which the world can never attain to. In the comfort chapters of St. John, we are told "My peace I leave with you, my peace give I unto you. Let not your heart be troubled." John 15:27. As we go on in the next chapter we as followers of Christ look for better days ahead. A land of peace, a never ending eternity to be spent with Jesus the Lord, who shall be joint heir with us in that land of eternal peace.

Lack of material peace in

this world is an awful thing to think and meditate on and what the terrible results might be. But lack of peace in the church of the living God is ten times worse. So if we do not have that peace abiding in our hearts let us get busy. We must have spiritual peace in this world if we ever hope to enjoy it in the next world.

So as Christians let us press onward and upward to the mark of the prize of the calling of God in Christ Jesus. If the perilous times we know are coming, should come in our day, do not forget if we are dragged before magistrates for our faith. The Holy Ghost will give us a month of wisdom in that day which all our adversaries will not be able to gainsay nor resist. Luke 21:15. And also he will never leave us nor forsake us. Heb. 13:5.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

Amboy, Ind.

THOUGHTS

The steps of faith fall on the seeming void, but find the rock beneath.

—Whittier.

Love is indeed heaven upon earth; since heaven above would not be heaven without it; for where there is not love, there is fear; but, "Perfect love casteth out fear." And yet we naturally fear most to offend what we most love.—Penn.

BE MY COMPANION, JESUS

When hours and days are lonely,
It's empty everywhere;
Be my companion Jesus;
I long for one to care.

When problems are the hardest,
And clouds are hanging low,
Come very near, dear Jesus,
For only you can know . . .

How much my heart is yearning.
For one who really cares,
The presence of a dear one
Who loves—and lifts—and shares.

My burdens make me weary—
Touch of a loving hand,
Be my companion, Jesus;
You, only, understand.

Oh, let me feel your presence;
And hear your tender voice
Speak to me in the darkness—
"I'm near you, child, rejoice."

Sel. by Ella Hedding.

BIBLE MONITOR

Vol. XXVII

February 15, 1949

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE NEW BIRTH

"The new birth is a change wrought in the soul of man by which the volition, the affections and the desires of the heart are changed from a love of things worldly and fleshly, to a love of things spiritual, and heavenly, and is affected by the Holy Spirit through the instrumentality of the word of God. Polity Booklet.

We have all been born, why is a new birth necessary? "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." I Cor. 15:50. We all know that we have been born "flesh and blood" and the scripture just quoted plainly states that such cannot inherit the kingdom of heaven. Flesh and blood through corruption returns

to the earth from when it was created.

I feel, dear reader that you all are looking and longing for the Kingdom of Heaven where there is no corruption but rather "eternal life." So we must look to something that is more durable than flesh and blood. "Except a man be born again, he cannot see the kingdom of God." Jno. 3:3. Even Nicodemus, a teacher among the Jews, could not understand how he could be born again. Apparently he never questioned Christ when He told him that he must "be born again," but he did question as to how such a thing could be.

Christ did not hold him in suspense long but immediately told him, at least, how to start. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That

which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jno. 3:5-6. Both are necessary, water alone is not enough neither is the Spirit alone enough.

In the sixth chapter of Romans the question is reasoned out. Shall we then continue in sin? No, we are to be baptized into Christ's death, buried with Him by baptism. V. 3-5. This is being born of water as we just read was necessary. The Spirit also enters in because "He will guide into all truth." Jno. 16:13. "In Christ Jesus I have begotten you through the gospel." I Cor. 4:15. The Holy Spirit leads us into the Gospel that we may know how to be born again and also how to carry out the remainder of the gospel.

Without the working of the Holy Spirit our hearts would be so hardened with sin that we would neither believe nor obey the gospel. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Pet. 1:23. The Spirit does not stop with water baptism but leads us into all the word of God,

leading us in the way of all truth.

As a result of the Spirit leading us into the gospel a change is wrought in our soul. Our affections and desires are no more for things worldly and fleshly but we begin to love things spiritual and heavenly. Notice our definition at the beginning states that the Holy Spirit brings this change about by means of the Word of God.

In our Sunday school lessons, Paul never condemned circumcision but he did condemn the emphasis that the Jews put upon fleshly circumcision and the fact that they believe that everybody must practice fleshly circumcision. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. Circumcision must be of the heart, through faith in Jesus Christ and His teachings.

The new birth is a living, active, obedient life for Christ according to the Gospel. "Seeing ye have purified your souls in obeying the truth through the Spirit . . . being born again,

not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Pet. 22-23.

Oh that we will not quench the Spirit but by faith accept its wooings and carefully study and obey God's Holy Word. This will lead us into this changed love, that of spiritual things, joy and happiness in this life and eternity in the life to come. "Nevertheless when the Son of man cometh, shall he find faith on the earth." Luke 18:8.

GAY, FAST LIFE ENDS IN MISERY

In late summer the following was reported in the newspapers in regard to a "Follies Star" of 1920: Death has taken the wan, faded Helen, who in the golden 20s was a bright star with the "Follies," and acclaimed as one of America's most beautiful girls. She married a doctor of another race, was divorced after seven years. After that she was arrested many times on liquor and narcotics charges. She was found dead in bed in the 3-

room home of Jerry, a Filipino, who said he had been her friend for ten years. She was 47. In her room were yellowed clippings, depicting the rise and quick fall of the dancer.

About six weeks later than the above, another story, very similar, appeared as news from Hollywood. Mrs., 55, one-time Broadway, N. Y. beauty, former wife of a Wall Street banker, died here in obscurity. She was identified by friends last night after coroner's officers had found her body Monday, in a small hotel room. The autopsy surgeon said there was no indication of foul play, but a chemical analysis would be made. A man companion left the hotel Monday morning, police said, and he has not been found. She divorced a New York financier in 1940 at Rio, Nevada. She came here (Hollywood) in 1935, after a singing career in New York. She started singing professionally with Billy Sunday's evangelistic party and later studied in Paris. After a few film roles she dropped from prominence.

How true the Holy Scriptures when they tell us "The

BIBLE MONITOR

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Lewis B. Flohr, Vienna, Va., Associate Editor.

way of the transgressor is hard," and likewise, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Beauty Contests

Any reader of discretion and self respect who has seen the newspaper reports (illustrated by pictures) of beauty contest winners will realize that the motive for such things does not come from above, but is carnal and sensual. It is not to be wondered at that the Roman Catholic church authorities

forbid their female members from entering such affairs. (Male beauty contests are rarely heard of. Why?)

The winners are supposedly chosen on the basis of their accomplishments or talents. But did you ever see mentioned a list of the items credited, any such items as teaching a Sunday school class, being an active church worker, or a helper of the poor and needy? Nor are such things as being a meek and quiet spirit, with shamefacedness and sobriety to be found in any list of credits in winning.

Goldsmith, English poet and prose writer, said in one of his books, "Handsome is as handsome does; hold up your heads girls." But if the head is held up in haughtiness, pride and shamelessness, it is far from creditable; but if held up above sin and shame, against such there is neither law nor reasonable reproach. We know the reward of all those who worship and serve the creature more than the Creator.

Liquor Traffic

A late news note reports "Business interests are becoming concerned over the

large slice of national wealth being taken by the liquor industry. With many items of merchandise again in surplus supply, the expenditure of probably Ten Billions of dollars this year for intoxicants is bound to cut down sales of stoves, shoes, and other commodities."

From other sources we glean information showing that since 1934, the first year of repeal of the prohibition amendment to the constitution, when the per capita cost of liquor expenditures was \$15.80, the cost has climbed steadily, except in the years 1938 and 1939, until it now stands at \$66.66 per capita. Well may industry be concerned with such inroads on the means needed to sustain a family now-a-days. Multiply the per capita figure spent for alcoholic liquors by the number in any family, and if they all used alcoholic beverages you can see at a glance what it would mean in regard to the reduction of supply of needful things. Then remember that many families use no alcoholics of any kind and you can see somewhat of the deprivations that are brought upon the families of those who do use alco-

holic beverages.

New Year Thoughts

The best day—Today.

The best work—What you can do well.

The best place—Where you succeed.

The best ambition—To be of service.

The best thinking—Common sense.

The best and only worthwhile religion—Christianity.

Comics, Funnies and Crime

Current newspapers tell the story of a boy of twelve being killed with a pair of scissors, by a youth of seventeen, in an eastern city. They were strangers, although living not far apart. The older boy invited the younger to his house to see a new chemistry set, which the younger boy called a cheap set. This evidently created resentment in the older youth, who proceeded to attack and kill the younger youth, and then to tie a rope to the body and drag it down stairs and out behind the garage. Neighbors saw the bloody clothing in the yard and notified police, who found the body behind the garage.

The killer, who was a stu-

dent in a select private school, told police that now he expected his chance to be a doctor was gone, and that he would go to the electric chair. In his room was found a host of comic books dealing with crime, and books of fiction on the same subject. More than likely he went to movies depicting crimes. He posed willingly for photographs and told them "see that my picture gets on the front page." His father conducts a business in another town, and no mother or other member of the family is mentioned, or seems to have been present.

Train up a child in the way he should go, is wisdom of old; while too many times the modern version is: Bring a child into the world and let him go; don't try to guide or help him, but let him go his own way lest you spoil his personality and individuality. Vienna, Va.

You never saw a dancing, card-playing, theater-going, pleasure-loving church member who ever amounted to anything for God or the church. It is not the liar, the thief, or the cut-throat that is doing the most damage to the church. It is this

universal tide of worldliness that is sweeping over our land that is doing the most damage.

Love gives itself; it is not bought.—Longfellow.

IN GRATITUDE

L. W. Beery

In connection with the fulfillment of the inspired word of God pertaining to the birth of our Lord Jesus Christ, Mary, the mother of Jesus, became so overwhelmed with joy that she uttered these words; "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. . . . For he that is mighty hath done to me great things; and holy is his name." Luke 1:46-49.

This is the sentiment of the writer as a result of his recovery from a severe breakdown that nearly cost his life, and we take this means of evidencing this feeling and expressing our appreciation to all who have contributed to this recovery from an apparently hopeless state.

I presume most of the readers of the Monitor are aware that the writer was

editor of the Monitor for 14 years and resigned in 1946 because of inability to carry on the work. Due to a prolonged overload of farm and church work and associated responsibilities I suffered a complete nerve, body and mental collapse and was in a semi-conscious stupor and inactivity for the past several years. After a period of rest and hospitalization the Lord has seen fit to restore my faculties and give me a new lease of life.

It might have been possible for me to have borne the responsibilities that were upon me if I would have had the needed support, but when you are under a tremendous load and those near you who should stand by and support you, through false reports and impressions, turn against and attempt to crush you, it is just too much to bear. This reminds one of some of the experiences of David which he records in the Psalms and perhaps the Lord may have a hand in these affairs which may be for good.

To go through such a mental and physical crash is a terrible experience that cannot be clearly explained or described. When death

seems imminent one realizes how vain and valueless most of the affairs of this world are, and the experience has a profound effect upon one. It is not the amount of wealth, possessions or glories of this world that count then, but your relation to your Maker and how much you have contributed to the evangelization and welfare of your fellowman.

I have always been conservatively minded and taken the work of the church in all seriousness, and this experience has vastly increased my feeling of responsibility to my God and my fellowman as a minister of the gospel of Christ. Far be it from me that I should ever give an uncertain sound or shun to declare the whole council of God and have it to face before my Maker. I shudder to think what preachers are going to have to face on the day of judgment when they deliberately deny and misapply plain teachings of the Gospel, ridicule and defame the inspired word of God and attempt to crush those who strive to uphold it. This has ever been one of the methods of our satanic adversary in the history of the church

however, and the Lord has a way of taking care of all such matters in due time.

After this tragic experience in the life of the writer it seems like a resurrection from the dead to be well again and we are rejoicing in the God of our salvation. In meditating along this line it is our belief that the earnest continued prayers of loved ones, sound in the the faith of the gospel, had much to do with the Lord intervening in our behalf. In our work with the Monitor and the Dunkard Brethren church we have come in contact with so many of like precious faith and our souls and minds have somehow become so knit together with love and spiritual affinity that surely nothing in this world can ever rend the ties. This love and affection has been manifest in the diligent and effective prayers in our behalf the many greetings and letters, the visitations and otherwise during this period of overwhelming grief. We never can repay you for all of these kindnesses but our Lord can, and so we shall intercede with him in behalf of you all and we invite you to join us with the Psalmist "O magnify the

Lord with me, and let us exalt his name together." Ps. 34:3.

This experience has had a profound effect upon the writer. We have lost practically all interest in former occupations of a temporal nature and the desire for the accumulation of earthly possessions and money is gone. Our chief concern now is the welfare of loved ones and less fortunate fellow beings and the work of the church. Life is a reality that has now become a more serious responsibility. The preaching of the gospel of Christ is a calling that supersedes all else in world. Spreading the glad tidings of salvation and warning men to flee the wrath to come by pen, word and deed has become a work of supreme importance. The bitter opposition against the manifest revelations of God and the work of his Holy Spirit by both spiritual and temporal powers, within and without the church, is a challenge that must be met. After all, "For what is a man profited, if he shall gain the whole world, and lose his own soul? of what shall a man give in exchange for his soul? Matt. 16:26.

Our plans for the future are indefinite but perhaps the Lord will open a door of service. We have a definite urge to exalt and defend the accuracy and authority of the inspired word of God that cannot be resisted. May the will of the Lord be done, is our prayer.

Union, Ohio.

WHAT IS MAN?

C. R. Gehr

"From a mold of clay, which God has taken from the earth, was man formed, and "breathed into his nostrils the breath of life."

In the very first verse of the Bible it says "In the beginning God." Everything in the Bible stands or falls with this one statement, it is the most important verse in the entire scripture.

If a man believes any part of the Bible, he will believe this opening statement; and if he does not believe it, then according to the same he is a fool. "For the fool hath said in his heart, there is no God." Psalms 53:1.

Until we believe that, "In the beginning God," you cannot believe on the Son.

For it is written, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Man tries to describe his ancestry, and says that their primitive ancestors were those of the "ape-man," and as they progressed they became as the "stone age man," and then to the "iron age man," and through further progression and culture became like unto the more "modern man," until man is at his present state. But what they will be in the future age, would be anyone's guess.

Which is the more logical, the ape man and his line of progression, or "In the beginning, God." According to (Huxley), "Man was created not evolved, there is an enormous gulf between the highest animal and the lowest man. The highest animal has no trace of God-consciousness, (the religious nature). Science and discovery has done nothing to bridge that gulf."

Man was made in the image and likeness of God. This image of God, in which man was created, will be understood from a very careful study of God's word,

it consists in his "trinity and unity."

The God-head consists of three persons: the Father, the Son, and the Holy Ghost. These three are but one God, but eternally exists in three persons.

Man was but one person, and consists of three distinct parts. "And the Lord God formed man of the dust of the earth. (Body.) And breathed into his nostrils the breath of life, (Spirit). And man became a living soul, (soul)." Gen. 2:7.

The same is taught by the Apostle Paul, "And the very God of peace sanctify you wholly, and I pray God your whole Spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ." I Thess 5:23.

Jesus says, "My soul is exceedingly sorrowful unto death." Matt. 26:38. "Father into thy hands I commend my spirit." Luke 23:46. "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jesus is to bury." John 19:40.

In these few words we have tried to describe by the authority of the Bible, man in his spiritual state. So now let us try to see man in

his physical being, how and what he is made of. As was stated above, "From the dust of the ground did God make man." Did you ever stop to think how perfectly you and I are made. The psalmist says, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." Psa. 139:14.

This formation of earth, that we call our body, is very wonderful indeed, it is like unto a great electric system. The brain with all its avenues to the various part of the body, controls the entire body, by a net work of nerves. Also the blood stream, which carries food to all parts of the body, is pumped by the heart, beat after beat, day in and day out, from birth to death, without time out for a rest period or repair. But God in his marvelous working, timed it so that between each heart beat there is a period of rest.

The five senses, by which we can see, hear, feel, taste and smell, are controlled by the great nerve center, the brain. "But the tongue can no man tame; it is an unruly evil, full of deadly

poison. There with bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." James 3: 8-9.

God has assembled our bodies as it hath pleased him. As a building each piece is very much needed. So necessary that "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. That there should be no schism in the body, but that the members should have the same care one for another." I Cor. 12: 21, 25.

This is speaking of the spiritual body, the church, but it can have a very near comparison to the physical body. God created man, to live in his garden and enjoy the life, the child of God. But through sin many are "weakly and sickly." God has been very good to us, the human family, to give to them the bountiful supplies of all things.

"And God said, behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of the tree yielding seed; to you it shall be for

meat. And every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so."

"And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:29-31.

Dallas Center, Ia.

NEWS ITEMS

NORTH CANTON, OHIO

The Orion congregation wishes to announce that Bro. Millard Halde-
man of Quinter, Kans., has consented to hold a two weeks' revival, beginning October 15 and closing with a Lovefeast on Oct. 29. We extend a hearty welcome to all who can come and worship with us in these meetings.

Dwight Kreiner, Cor.

1919 GENERAL CONFERENCE

We plan to have the General conference at the Stanislaus fair grounds, in Turlock, Calif. Other information such as lodging and meals will be given at a later date.

Hayes Reed,

R. 1, Box 605, Ceres, Calif.

Clerk Comm. Arrangements.

GOING TO CONFERENCE

General Conference will be in California. A preaching program must be arranged. I will need your cooperation. To do this as quickly as possible, will all the Elders and Ministers who plan to be at Conference, write me to this effect? This includes Districts One, Two, Three and Four. Just say, "I plan to be at Conference near Ceres, Calif." Be prompt.

Ray S. Shank, Writing Clerk,
216 West Marble St.,
Mechanicsburg, Pa.

CONFERENCE MINUTES

I would like to secure two copies each of the 1928 and 1931 General Conference Minutes.

Ray S. Shank.

SUBSCRIPTIONS

We would like to revise the mailing list soon. Many of the subscriptions have not been renewed as yet. Please renew your subscription at once so it may be corrected on the new mailing list.

—Editor.

OBITUARIES

FANNIE REINHOLD

Wife of Elder Benjamin Reinhold, departed this life on Wednesday, Nov. 13th, at the age of 68 years, 10 months and 26 days. She was a daughter of the late Joseph and Elizabeth Heisey Ebersole and was

a member of the Church of The Brethren.

Besides her husband, she is survived by three children: Anna, wife of Elam Stauffer; Menno, of Rheems, Pa; Samuel, at home; five grandchildren; and one great grandchild, one sister and two brothers.

Funeral services were held from Miller Funeral home at Elizabethtown, Sunday at 1:30, with further services at the Green Tree Church of The Brethren, conducted by Eld. A. G. Fahnstock and Eld. Eshlman. Interment in the adjoining cemetery.

C. M. Johns, Cor.

CHURCH OR KINGDOM

Wm. Kinsley

Col. 1:2, 13, "To the saints and faithful brethren in Christ, grace be unto you, and peace from God our Father, and the Lord Jesus Christ, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." II Peter 1:10-11, "Brethren, give diligence to make your calling and election sure: For if you do these things ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord, and Savior, Jesus Christ." II

Tim. 4:18, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."

St. Matt. 5:33, "Seek ye first the Kingdom of

heaven." Matt. 5:20, "For I (Jesus) say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Mark 1:15, "The kingdom of God is at hand, repent ye, and believe the gospel."

Matt. 18:3, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive such a little child in my name receiveth me." Mark 10:14-15, "Suffer little children to come unto me, and forbid them not: For of such is the kingdom of heaven." Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and man presseth in to it."

Luke 17:20-21, "The Pharisees demanded of Jesus when the kingdom of God should come. He answered them and said, The kingdom of God cometh not with ob-

servation, neither shall they say, lo here! or lo there! for behold the kingdom of God is within you." This is part of our life, the Spirit must dwell in our hearts.

Gal. 2:9, They gave Barnabas, and me (Paul) the right hand of fellowship, and that we should go and preach the kingdom unto the heathen, and they unto the circumcision. Acts 10:34, "Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons."

Matt. 10:5, The twelve apostles Jesus sent forth to preach the gospel, and commanded them not to go by the way of the Gentiles, and the cities of the Samaritans enter ye not: But rather to the lost sheep of the house of Israel, and as ye go preach, saying, the kingdom of heaven is at hand. Matt. 4:23, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 9:35, "And Jesus went about the cities and villages teaching and preaching the gospel of the kingdom."

Matt. 24:14, "This gospel of the kingdom shall be preached in all the world, for a witness unto all

nations: and then shall the end come." Luke 12:31-32, "Seek ye first the kingdom of God, and all these things shall be added unto you: fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

Luke 22:29, "For I am among you as one that serveth: And I appoint unto you a kingdom, as my Father hath appointed unto me."

John 18:36, "My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: But now is my kingdom not from hence." Luke 19:38, "The whole multitude of the disciples began to rejoice and praise God. Saying, blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest." King here means, a leader, a guide, one who goes before, a man invested with supreme authority. Kingdom, the power of supreme administration, a state of glory in heaven, the reign of the Messiah, an authorized government established by the Messiah, a princely nation or state, the government or universal dominion of God, inhabitants

subject to one king, a collective body of saints, a distinct body of believers, a heavenly host.

John 3:3, 5, 7, "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom. Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, ye must be born again.

We have two kingdoms represented to us, the kingdom of the world and the kingdom of Christ or the Messiah. We need to have two births one into the world, and then a spiritual birth into the kingdom of God. Col. 1:13, "Who hath translated us into the kingdom of his dear Son." The word translated meaning, to convey to one place to another, to remove to an heavenly state without dying, of a different version, transferring.

Matthew is supposed to have been written about 25 years after the resurrection of Jesus Christ. To have salvation, or receive salvation we must be born in his kingdom. No man or power can put us out of his king-

dom, but if we forgive not our brother, and judge our brother, and show no mercy and compassion we offended our Lord. Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Church does not mean anything to our salvation if we are not born into his kingdom. We may be affiliated with a church and in good standing and a good moral character and still not be a saint, or come short of being in his kingdom or having salvation. So it behooves us to believe and accept the whole councils of God, and be born into the kingdom of his dear Son. There is a lot of deception in the world, having people to believe just so they belong to a certain church they are saved, and if they leave the church they will be lost, regardless of their faith and obedience.

Gal. 5:18, 22-23, "If ye are led of the Spirit, ye are not under the law. For the fruit of the Spirit is love, joy peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." If we

have not the spirit of Christ we are none of his. For ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ, for ye are all one in Christ Jesus. Stand fast therefore in the liberty wherewith Christ hath made us free. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. If so be we are fallen from grace we are without hope in the world. It may be through ignorance.

Acts 17:11, Search the scriptures daily. John 5:39, "Search the scriptures; For in them ye think ye have eternal life: and they are they which testify of me." Love worketh no ill to his neighbor, neither will it to his brother. I John 4:8, "He that loveth not, knoweth not God. For God is love." (verse 20), "If any man say I love God, and hate his brother he is a liar. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

John 5:11, "And this is the record, that God hath given to us eternal life, and this

life is in his Son." John 14:6, "Jesus saith unto them, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 15:17, "These things I command you, that ye love one another." John 14:23, "Jesus said, if a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."

John 10:27-29, "Jesus said, my sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: And they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." We are coming to an age like the time when our Lord and Saviour was born into the world, a babe putting on the form of human flesh and blood, a Bethlehem babe born by a virgin. There was no room for him in the inn, he was laid in a manger. For unto you is born a Saviour which is Christ the Lord.

Men today are making laws and rules, and holding forth the traditions of men

above everything else, liken to the scribes and pharisees at that day and age. Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Psalms 145:13, "Thy kingdom is an everlasting kingdom." Psalms 22:28, "For the kingdom is the Lord's." Daniel 4:3, "How mighty are his wonders, his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

Glorious things of thee are spoken,
Zion city of our Lord:

On the rock of ages founded
Formed thee for thine own abode.
With salvation's wall surround,
Solid joy and lasting treasures
None but Zion's children know.

Hartville, Ohio.

THE COMING WORLD CHURCH UNION

Is it of God or Satan?

A. Sims

A great movement is setting in, which has for its object a combination of religious forces, a unification around one common center of all religious bodies. Church union is in the air.

No human power can stem the tide, for according to the unerring word of prophecy such a condition of things must and will prevail in the last days. In Canada, the United States, India and Great Britain this movement is making rapid progress. If this were a project of the Holy Spirit to promote Christian unity it would be a great and glorious blessing. But when we see that the modernists—the promoters of “another gospel” and a “New Christianity” are the most insistent for union, we may well hold back and inquire if the movement is a cunning device of Satan, or whether it comes from God.

World church union, which is being so widely advocated by outstanding religious leaders, is not a movement fostered by the Spirit of God, but is thoroughly Satanic in its origin, and is that condition which is set forth in figure Revelation 17, the Harlot sitting upon the scarlet colored beast. The harlot represents the future ecclesiastical system, “sitting upon” or dominating the civil power of Rome, represented by the beast. Under

the striking figure of an abandoned woman this remarkable chapter, Rev. 17, gives a graphic description of the colossal world church which is coming, and which is portrayed as utterly abominable and corrupt.

Since the church of the antichrist is to be universal, the call for religious union is full of tremendous significance. All the wide sweeping forces are headed towards world church union, and are surely and swiftly preparing the way for the antichrist. Overwhelming evidence shows that we are rapidly heading up for the consummation of this overmastering, gigantic federation—a federation which will surely mean horrible persecution and martyrdom for all who in that day refuse to bow the knee to Baal.

Commenting on the proposed union between the Presbyterians and the Methodists in the United States, H. N. Bimce, Ph. D., in the Christian Fundamentalist League, of Los Angeles, says, “The plea of the unionists is so fraught with seeming concern for the betterment of the human race; so solicitous for the cause of

Christ, that many are swayed into the ranks. All opposition is at once referred to as retarding the advancement of the kingdom." "To say the least, such an expression is unscriptural. Almost any careful, intelligent student of the Bible knows that the kingdom is not to be advanced, but to be set up.

Compare Dan. 2:44, And when it is set up the world will be at its high mark in opposition to the God of heaven. "Federation, both ecclesiastic and civil, will be demolished by the Stone cut out of the mountain without hands." Compare Dan. 2:45, There will be a group, however, that cannot be sacred, cornered, collared, caught, or crushed. People who believe the Bible to be the inspired, inerrant Word of God, the only infallible rule of faith and practice, will not be included, because they will by themselves be excluded.

There are some things that cannot unite. Their very natures are absolutely against union. Oil and water have no affinity for each other, therefore affiliation is out of the question. There are some forces that

cannot unite. They are characteristically opposed. Light and darkness, good and bad—these are illustrations. There are some persons who can never federate. Christ and antichrist, fundamentalists and modernists—these are characteristically and absolutely separate. One clear indication of the real character of this contemplated union is that modernists, with their evolutionary theories and their liberalistic tenets are most strongly in favor of it.

It has become quite a safe rule that whatever the Evolutionists are for, one can afford to be against. This of course has special reference to the scriptures. Union is in the air. Satan is the prince of the power of the air. Compare Eph. 2:2. Union will be brought about by compromise. Compromise means the surrender of convictions. The surrender of convictions means corruption. Were Christ and antichrist to unite, all would be antichristian; were Fundamentalists and Modernists to unite, all would be Modernistic; were light and darkness to unite, all would be darkness. In compromise relative to

things moral and Christian, the evil dominates the good.

Walter Scott, noted Bible expositor, says: "The fusion of the British church into one great national church under the spacious plea that it will thereby be great for God, and become, too, the expression of a scriptural unity so greatly desired, is the first step; the second is to unite Christendom, and so heal the breach between the Angelican, western and eastern churches. What a project! What a sight! The Primate of England, the Patriarch of Constantinople, and the Pope of Rome sitting in Holy conclave over their differences, the Pope of course in the chair! Truly this will be the Devil's counterfeit of God's unity, the one body of Christ.

We firmly believe that the 1,300 sects of Christendom will yet coalesce with Popery, and form the great whore of Revelations 17. These events and days are not so far distant as many suppose, nor are they wild dreams. (Ponder carefully Revelation 17:18.) Mr. Geo. W. Coleman, at that time president of the Northern Baptists convention, writes in the Universalist Leader

as follows: "My ideal of a church would be so big and broad that no one would think of having more than one such institution to serve any given community. You would find within its fellowship Jews and Gentiles, Protestant and Catholic, Trinatarian and Unitarian, ritualist and evangelist, native and foreign, rich and poor, black, white and yellow, employer and employee, radical and conservative, socialist and capitalist, and every one else who sincerely desires to serve and follow the Lord Jesus Christ according to the light God has given him . . . I have seem so called atheists who would not hurt such a spiritual fellowship in the least."

The time is rapidly drawing near when this ideal church of Mr. Coleman's will have become an actual reality. The Bible says it will be. Over forty years ago C. H. Spurgeon saw what was coming. He then showed the utter impossibility of compromise on the part of the Lord's true followers. He said: "Complicity with error will take from the best of men the power to enter any successful protest against it."

"Confederacies founded upon the principle that all may enter, whatsoever views they hold, are based upon disloyalty to the Truth of God."

We submit four reasons why every loyal Christian throughout the land should take his stand against this great octopus which is coming. 1. World church union caters to the flesh, and meets with approval of the world. 2. It will result in tyranny and persecution of the worst kind. Even now in many places those who dare to walk in the old paths, and who will not bow the knee to Baal, are made to feel the iron hand and despotic power of the ecclesiastical systems around them, who would, if they dare, crush out the lowly humble followers of Jesus, and burn up their plain meeting houses. But what will it be when there shall be a blending of all the apostate sects into one powerful organization? What a time of it the little bands of separated, unpromising saints will have who refuse to join this great confederation! 3. It will be at the expense of faith and truth. 4. It numbers among

men who are pronounced Modernists, and who bitterly oppose the Bible doctrine of the second coming of Christ.

The above was selected from a tract written by A. Sims.

Sel. by J. A. Leckron,
Anderson, Ind.

NEW YEAR, 1949

Emerson wrote: "The days come and go like muffled and veiled figures sent from a distant friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away." What the Concord Sage meant by his beautiful, musical words is subject to any one's interpretation. But he seems to have wished to express the fact that each twenty-four hours in the calendar of human experience is an opportunity which people may employ for purposes good or ill according to the values and qualities within themselves.

New Year, in any case, is a proper occasion for reconsidering the significance of time. The minutes of our lives are coins of a sort which we necessarily pay

out of the privilege of breathing, for the license to strive toward whatever goals we choose to seek. Men and women in the modern world very commonly desire the best gains for themselves and for their neighbors. Few indeed are the number who deliberately prefer unworthy objectives. Millions have been educated by compelling events to understand that peace and fellowship and mutuality are preferable to greed and distrust and contention. Living generations are abundantly familiar with the price which is exacted for conflict between nations, creeds and classes. No American in his senses would prefer continued turmoil to tolerance and co-operation.

The difficulty which the individual inevitably faces is that of how to make his hopes, his prayers effective. He sees noble schemes of world equity fail, he beholds the tragic frustration of plans for world order which appear to promise nothing less than universal justice when first they were formulated. Even God is mocked by the wilfulness of certain ruthless forces, and multitudes are shocked and

terrorized by the spectacle of such wanton denial of divine principle. But the question remains: What shall we do? How shall we meet these dangers to all that is left of civilization? What use shall we make of the days ahead?

No easy answer is available. The troubles of mankind are not susceptible to easy cure. If humanity is to be spared a final, all engulfing disaster, the dynamic power of a vast popular endeavor must be developed. The people, under the law of their Creator, must save themselves. This realization is not new. It traces back to the most remote ages. Every New Year that ever dawned was a challenge to our species. The fruits of our acceptance of the opportunities thus offered is history—and progress.

There are many reasons why people should be hopeful at the start of 1949. One of them obviously is to be found in their survival of the trials of its forerunners.—In the Evening Star.

Sel. by L. B. Flohr.

Be gracious. Develop the art of liking people, of looking for the best in them.

PEACE

Wm. E. Kinsley

Luke 2:14, "Glory to God in the highest, and on earth peace, goodwill toward men." Isa. 9:6, "Unto us a child is born, unto us a Son is given: and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of peace, of the increase of his government and peace there shall be no end."

Phil. 4:7, "The peace of God which passeth all understanding." John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Col. 3:15-16, "Let the peace of God rule in your hearts . . . Let the word of Christ dwell in you richly in all wisdom."

Isa. 57:21, "There is no peace, saith my God, to the wicked." Isa. 45:7, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Luke 1:78-79, "Through the tender mercy of our God; whereby the dayspring from on high

hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Jas. 3:18, "The fruit of righteousness is sown in peace of them that make peace." I Thess. 5:13, "Be at peace among yourselves." II Thess. 3:16, "Now the Lord of peace himself give you peace always by all means." Rom. 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." II Cor. 13:11, "Be of one mind, live in peace; and the God of love and peace shall be with you."

The meaning of the word, Peace: quietness and merriment, harmony, calm, concord, to be reconciled, friendly relation, freedom from disturbance, and a heavenly rest.

Far greater than gold is this wonderful peace,

Like rivers of blessing within,
The wealth of this gift to the happy redeemed,

Can never be written by pen.

Far greater than gold is this fathomless peace,

Much more than my bosom can

hold.

Such billows of love that my God
doth release,

Far greater, far greater than gold.

How calm is my day, how blissful
within,

Gloom from my heart has been
rolled:

I would not exchange for the follies
of men,

This peace that's far greater than
gold.

Oh, glorious peace, forever would be,
My constant, rich treasure to
hold;

Oh, yes I know that my God's won-
drous peace

Is greater, far greater than gold.
Hartville, Ohio.

WORDS

When you are tempted to speak ill
Of neighbor, friend or foe,
Weigh well your words and stop and
think,

Before you let them go.

They may return to do you harm,
To pierce and wound your soul,
When once they're spoken they are
gone

Beyond your weak control.

How easy to conceal and shield
The wrongs we know we do;
But how the tongue delights to swell
A neighbor's faults to view.

For shame I hide my face to pray,
O God forgive the past;
When I have bowed to evil speech
Or wrong conclusions cast.

Man can not tame the fiery tongue,
It takes a power divine
To seal the lips, to hush the words
That would ill will design.

Then entertain not evil thoughts,
Reject their deadly lure;
Let kindly thoughts and prayer's
desire

The tongue's grave weakness cure.
Sel. by Wm. E. Kinsley.

WHO DOES GOD'S WORK WILL GET GOD'S PAY

Who does God's work will get God's
pay,

However long may seem the day,
However weary be the way.

Though powers may thunder "Nay,"
No human hand God's hand may
stay,

Who does God's work will get His
pay.

God hurries not, nor makes delay,
Who works for Him, will get His
pay,
Some certain hour, some certain
day.

He does not pay as others pay
In gold or land or raiment gay,
In goods that perish and decay.

But God's high wisdom knows a
way,

And this is sure, let come what may,
Who does God's work will get God's
pay.

Sel. by Annie S. Custer.

SENTENCE SERMONS

Crush out the habit of
looking for defects in people.
Dissatisfaction is always re-
flected in your face, your
voice and your bearing.

ADULT SUNDAY SCHOOL LESSONS

Jan. 2—Rom. 1:1-16
Jan. 9—Rom. 1:17-32.
Jan. 16—Rom. 2:1-14.
Jan. 23—Rom. 2:15-29.
Jan. 30—Rom. 3:1-15.
Feb. 6—Rom. 3:16-31.
Feb. 13—Rom. 4:1-12.
Feb. 20—Rom. 4:13-25.
Feb. 27—Rom. 5:1-10.
Mar. 6—Rom. 5:11-21.
Mar. 13—Rom. 6:1-12.
Mar. 20—Rom. 6:13-23.
Mar. 27—Rom. 7:1-12.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 2—The First Four Days of Creation. Gen. 1:1-19.
Jan. 9—The 5th and 6th Days of Creation. Gen. 1:20-31.
Jan. 16—God Creates Man. Gen. 2:1-15.
Jan. 23—God Makes Woman. Gen. 2:16-25.
Jan. 30—Adam and Eve are Deceived. Gen. 3:1-13.
Feb. 6—Punishment for Sin. Gen. 3:14-24.
Feb. 13—Story of Cain and Abel. Gen. 4:3-15.
Feb. 2—The Wickedness of Man. Gen. 6:1-13.
Feb. 27—The Ark, as God Com-manded Noah. Gen. 6:14-22.
Mar. 6—Who and What Entered the Ark. Gen. 7:1-24.
Mar. 13—Noah Prepares to Leave the Ark. Gen. 8:6-19.
Mar. 20—The Rainbow. Gen. 9:8-19.
Mar. 27—God Calls Abraham. Gen. 12:1-10.

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BIBLE MONITOR

Vol. XXVII

March 1, 1949

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, **more righteous**, more holy, and more perfect through faith and obedience.

DESIROUS OF RELIGIOUS KNOWLEDGE?

In Paul's general instructions to Timothy, we find some very good advice for every person who believes in God. Let us consider II Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing word of truth."

What does it mean to study? We find the original word, here translated "study," several times in the New Testament and translated as follows; be diligent, endeavor, labour, and be forward. This gives us some idea what Paul meant in our text. Use some effort, some zeal, and some work in order that you may be approved of God.

The world has generally adopted similar methods in

order to succeed in this life. Individuals endeavor, work and strive with great zeal to reach a certain aim. Whether it be to train the mind in a certain line, to build one's self for a certain physical purpose or to train for a certain trade or occupation. In fact individuals are considered lazy, backward or undersirable who do not bend their efforts toward some means of certain gain.

An individual may spend thousands of dollars or half a life time for some certain goal in life. How about those who are inhabitants of so-called Christian America, are they thus concerned about being approved of God? Let us think only of those who claim faithfulness to God. O, yes, they may go to church, give some of their earnings regularly for religious purposes, and

perhaps read and meditate on the Bible some. Is this enough to be approved of God?

Just how weak are we toward meeting God's approval? Just now does our knowledge, zeal, effort and time spent for spiritual things compare with that for worldly things?

Our nation was largely settled by those who desired religious freedom and perhaps the freedom to earn the necessities of life. The aim of people in general has changed to that of striving for the luxuries and often the lusts of life, while almost forgetting the cherished privilege of serving God.

Have we used the lessons taught us by the Children of Israel? Joshua 1:6-8, "Be strong and of a good courage: for unto this people shall thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy ways prosperous, and then thou shalt have good success."

How long did the Children of Israel do this? In a short time God allowed their conquered enemies to rise up and punish them with war, taxes, destruction and finally servitude. Why? They had gotten so far away from "Meditating on and doing the commandments" that all the trials came upon them and finally they were scattered to the uttermost parts of the earth through extreme trials and affliction.

Our nation is young, not two centuries old yet, and what per cent of the individuals are approved of God? Not too large a per cent even study to or desire to be approved unto God. Sad to say many do not believe in God, deny His word and His power, and even curse Him.

Is it any wonder that the Word of Truth is so adulterated by the religious part of our nation? The world has proved over and over in the

industrial and intellectual that ignorance and unconcern has hindered or destroyed its use.

Just so the individual lack of study, meditation and prayer has brought the present divided religious world. Are we going to allow it to destroy our so-called Christian Nation? Are we going to allow it to destroy our church? Our Christian homes? Our Souls? Or are we going to be up and doing, studying, praying, meditating and enlightening ourselves and others in the Word of God?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:16-18.

Out of suffering have emerged the strongest souls, the most massive characters are seamed with scars.

SEX APPEAL

Mrs. C. F. Rush

Recently we found in our possession a tract which was published a number of years ago, and in re-reading it, was so impressed with its contents shall herein try to pass along a few thoughts which may be of help to others. This was published by a dry goods dealer, who was no minister or social reform worker, but had become interested in regard to the dress of women, seeing that a proper sense of modesty and decency seemed to have been almost forgotten.

To those who love God, we appeal. We are now living in an age when the female sex seems to consider it in keeping with the times to wear as little clothing as possible. The tight and very short skirts, short sleeves, with flesh colored stockings, "rolled down," as you understand this was before the time of wearing anklets, which is even worse, have a tendency to lead to the downfall of our race. So why should we as Christians follow in this fashion?

This is a mild term com-

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pared to his words. But to those who love the Savior and have read in His word that he who would be a friend to the world is an enemy of God. James 4:4. On one side are the forces of purity, goodness and virtue with the word of God. Against these are arrayed the whole strength of the lower world, which has always sought a dress which would arouse the passions of men. Many women are frantic to discard feminine attire.

The fashion of bobbed

hair also has the tendency to lead our race away from God and Bible teaching. I Cor. 11. Women are the mainstay of the nation. The home is the hope. Destroy this and you are through. Women will sink to a low place in life, and men will sink to the level of brutes and lower.

Kind reader what of today? Our dance hall and the movie are the great pitfalls for our dear children. Recently we heard a minister giving the experience of a young lady. The father was called to a large city for a winter's stay, and the daughter of high school age was informed she would be compelled to take dancing lessons if she expected to receive her credits. She told the principal this would be impossible. Her father interceded in her behalf, saying if it were necessary to cut her grades alright, but he would see that she got the proper exercise. When the time came her grades were all first class, so nothing more was said.

We find our school system very much alike everywhere. Our little ones are taught tap dancing long before they know any of the evils of the

dance hall. Almost every social gathering calls for dancing. One young lady in gymnasium exercises was pressed to appear in a manner she felt unbecoming, and for no uplift, but a downfall, and was dismissed because the school board would make no exceptions. What can any soul say in the presence of a Holy God if they wilfully turn aside from His commands so plainly set forth for His believing children?

This tract should be in every home as a mainstay for the young and a help to the parents. May He help many to hear and heed is our prayer.

Peru, Ind.

WHY I AM, WHAT I AM

Wm. Kinsley

The first question is why? Because, Jno. 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 15:13-14, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends,

if you do whatsoever I command you."

Why did our Lord and Saviour, Jesus Christ, suffer and die on the cross? Does it mean anything to you—to me? Jno. 14:1-3, "Let not your heart be troubled, ye believe in God, believe also in me. I go to prepare a place for you, and I will come again, and receive you unto myself; that where I am, there ye may be also." V. 6. "Jesus saith, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Acts 3:22, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him shall ye hear in all things whatsoever he shall say unto you." Acts 2:32, "This Jesus hath God raised up, whereof we all are witnesses." Acts 5:31, "Him hath God exalted with his right hand to be Prince and a Saviour, for to give repentance, and forgiveness of sins."

Be it known that Jesus of Nazareth, who was crucified, whom God raised from the dead; there is none other name under heaven given among men, whereby we can

be saved. Neither is there Jesus Christ is the Son of salvation in any other. Matt. God. . . . And they went 28:18-20, "Jesus spake unto down both into the water, them, saying, all power is both Philip and the eunuch; given unto me in heaven, and he baptized him. And and in earth. Go ye there- when they were come up out fore, and teach all nations of the water, . . . and he (or all people) baptizing went on his way rejoicing." them in the name of the Jno. 13:12-15, 8,17, "Ye Father, and of the Son, and call me Master and Lord: of the Holy Ghost: teaching and ye say well; for so I am. them to observe all things If I then, your Lord and whatsoever I have command- Master, have washed your feet; ye also ought to wash you."

Mark 1:9-11, "It came to one another's feet. For I pass in those days, that Jesus have given you an example, came from Nazareth of Galilee, and was baptized of John that ye should do as I have in Jordan, and straightway done to you. If ye know these things, happy are ye if coming up out of the water ye do them. Peter saith unto he saw the heavens opened, him, thou shalt never wash and the Spirit like a dove, my feet. Jesus answered descending upon him: and him, If I wash thee not, thou there came a voice from hast no part with me. heaven, saying, Thou art my Verily, verily I say unto you, beloved son, in whom I am the servant is not greater well pleased."

John 4:5-7, "Jesus answered unto you, that ye love one thee, Except a man be born another; as I have loved you, of water and of the Spirit, that ye also love one another, he cannot enter into the other."

kingdom of God. Marvel I Cor. 11:24, "The Lord not that I said unto thee, ye Jesus the same night in which he was betrayed took must be born again." Acts bread: and when he had 8:37-38, "What doth hinder given thanks he brake it, and me to be baptized? If thou said, take, eat: this is my believest with all thine heart, body, which is broken for thou mayest, and he answered you: this do in remembrance ed and said, I believe that

of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

I Thess. 5:26, "Greet all the brethren with an holy kiss. I charge you by the Lord that this epistle be read to all the holy brethren." Rom. 16:16, "Salute one another with an holy kiss. The churches of Christ salute you." I Pet. 5:14, "Greet ye one another with a kiss of charity." I Cor. 16:20, "All the brethren greet you. Greet ye one another with an holy kiss." II Cor. 13:12, "Greet one another with an holy kiss. All the saints salute you." What command is any plainer than this which is mentioned five times?

I Cor. 14:37-38, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant." Why call me Lord, Lord, and do

not the things which I say?

Jno. 10:7, 9, 11, 27-28, "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am the good shepherd: the good shepherd giveth his life for the sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Rev. 14:1-4, "A Lamb stood on mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And they sung as it were a new song before the throne . . . and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb."

Rev. 22:12, "Behold, I come quickly: and my reward is with me, to give to

every man according as his work shall be." Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and that they may enter in through the gates into the city." Would it not be wisdom on our part to accept the offered terms of salvation? It behooves every soul to obey all the commandments, of our Lord and Saviour, Jesus Christ.

Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 21:7, "For he that overcometh shall inherit all things."

Jas. 5:12, "Above all things, my brethren, swear not, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation." Matt. 5:34, 36-37, "I say unto you, swear not at all . . . neither shalt thou swear by thy head, because thou canst not make one white or black. But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

Matt. 5:44-45, "I say unto you, love your enemies, bless

them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Blessed are they which are persecuted for righteousness sake.

Jas. 1:12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Jas. 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Matt. 13:41-43, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: where there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father, who hath ears to hear, let him hear."

John 8:47, 51, "He that is of God heareth God's words. Verily, verily, I say unto you, if a man keep my sayings, he shall never see death."

Jno. 9:5, "As long as I am in the world, I am the light

of the world."

The prophet Joel prophesied, saying it shall come to pass, in the last days, saith God, I will pour out of my Spirit upon all flesh: on my servants, and on my hand-maidens, I will pour out in those day of my Spirit: and they shall prophesy and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. We have come to the time when we are all one in Christ Jesus. We are different ones in our duties in this life only.

Sisters in obedience, having their heads covered have power on their heads because of the angels. I Cor. 11:5-6, 15, "Every woman that prayeth, or prophesieth with her head uncovered dishonoureth her head: For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. But if a woman have long hair, it is a glory to her." If she is covered she has the same revelation and relationship with God in Christ as man.

Acts 9:3-6, 17-18, "(Saul) as he journeyed, he came near Damascus: and sudden-

ly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? I am Jesus whom thou persecutest . . . and he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do. And (Ananias) putting his hands on him said, brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And he received sight forthwith and arose, and was baptized." We believe that this mind, Lord what wilt thou have me to do? was the uppermost in his life thereafter. As he stated for me to live is Christ, and to die is gain.

I Cor. 2:2, "For I (Paul) determined not to know anything among you, save Jesus Christ, and him crucified." I Cor. 7:20, 23-24, "Let every man abide in the same calling wherein he was called. Ye are bought with a price;

be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God."

II Tim. 4:6-8, "I (Paul) am now ready to be offered, and the time of my departure is at hand. I have finished my course, I have kept the faith: henceforth their is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them that love his appearing."

Eph. 4:5-6, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." There is one body, and one Spirit, even as ye are called in one hope of your calling. Eph. 4:2-3, "With all lowliness, and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Luke 11:28, "He said, blessed are they that hear the word of God, and keep it." Rev. 2:11, "He that hath an ear, let him hear what the Spirit saith unto the churches; He that

overcometh shall not be hurt of the second death."

Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." I Jno. 5:3, "For this is the love of God, that we keep his commandments." This commandment have we from him, that he who loveth God loveth his brother also. This is the commandment, that as ye have heard from the beginning, ye should walk in them, and this is love that we walk after his commandments. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ. Look to yourselves, that ye lose not those things which we have wrought, but that ye receive a full reward.

He that abideth in the doctrine of Christ, he hath both the Father and the Son. Who is he that overcometh the world; he that believeth that Jesus is the Son of God, this is he that came by water and blood. It is the Spirit that beareth witness, because the Spirit is truth.

Rev. 1:5, "Jesus Christ,

who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood." Heb. 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Acts 22:16, "Why tarriest thou? Arise, and be baptized and wash away thy sins." I Pet. 2:25, "For ye were as sheep going astray, but are now turned unto the shepherd, and bishop of your souls."

Heb. 1:1, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 12:25, "See that ye refuse not him that speaketh. For if they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

Rom. 11:22, "Behold therefore the goodness and sever-

ity of God: toward thee, goodness, if thou continue in his goodness; otherwise thou shalt be cut off." I Jno. 3:16, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

I Jno. 4:9-10, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved if God so loved us, we ought also to love one another." V. 19, 21, "We love him, because he first loved us. And this commandment have we from him, that he who loved God love his brother also."

I Jno. 5:2-3, "By this we know that we love the children of God, when we love God, and keep his commandments . . . and his commandments are not grievous." Rom. 9:20-21, "O man, who art thou that repliest against God . . . hath not the potter power over the clay? Of the same lump to make one vessel unto honour, and another unto dishonour?"

Who shall lay anything to the charge of God's elect? Who is he that condemneth? Who shall separate us from the love of Christ? We are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through him that loved us. For this is why we are what we want to be.

HYMN

Savior teach me, day by day,
Love's sweet lessons to obey;
Sweeter lessons cannot be,
Loving Him who first loved me.

With a child-like heart of love,
At Thy bidding may I move;
Prompt to serve and follow thee,
Loving him who first loved me.

Teach me all Thy steps to trace,
Strong to follow in Thy grace:
Learning how to love from Thee,
Loving Him who first loved me.

Love in loving finds employ—
In obedience all her joy;
Ever new that joy will be,
Loving him who first loved me.

Thus may I rejoice to show
That I feel the love I owe;
Singing, till Thy face I see,
Of his love who first loved me.

Hartville, Ohio.

NEWS ITEMS

PLEVNA COMMUNION

Through a proof-readers error the Communion of the Plevna, Ind., congregation was given as first

Sunday of October, but should read first Saturday of October.

We use this method to thank those who have sent a copy of the January first issue of the Bible Monitor. Sufficient copies have been received to make up for those lost.
—Editor.

WESTERNPORT, MD.

The Broadwater Chapel congregation met in regular council Dec. 11, 1948. Council opened by singing hymn No. 602, scripture reading, Gal. 6, and prayer by Bro. George Dorsey, after which Elder Jonas Broadwater took charge.

The minutes of the previous council were read, the deacon's report, and the treasurer's report. All business was discussed and taken care of in a Christian way, also the election of Sunday school officers, and an evangelist for our 1949 series of meetings.

Closing hymn No. 739, and prayer by Bro. Carl Broadwater.

May we ever be found faithful in His service.

Carl H. Broadwater, Cor.

OBITUARIES

WILLIAM D. THARP

William Denton Tharp, aged 80, died Jan. 1, 1949, at his home, the Wharf, Waynesboro, Pa. He had been in failing health for the past 21 months and for 6 months had been confined to his bed.

He was born south of Waynes-

boro, Pa., the son of Jacob and Martha Miller Tharp. Most of his life he lived in the vicinity of Waynesboro, with the exception of eight years, when he resided at Tipton, Pa. The past 37 years he resided at the Wharf. For over 50 years he farmed, retiring six years ago.

A member of the Waynesboro Dunkard Brethren church, he was active in its work. He served as a deacon for over 40 years and he had served as a trustee of Price's Cemetery association.

His wife, Mrs. Emma C. Price Tharp, preceded him in death in May, 1935. Surviving are three daughters: Miss Mae Tharp, Waynesboro; Miss Alta Tharp and Mrs. Percy Monn, at home; three brothers and two sisters: John and Ivan Tharp, Waynesboro; Herman Tharp, Waynesboro; Mrs. Cora Coffman and Miss Anna Tharp, both of Waynesboro.

The funeral took place from the home, with services at Price's church on Jan. 5, 1949, in charge of Bro. W. H. Demuth. Interment was in the adjoining cemetery.

Ruby Sowers, Cor.

RULES FOR DAILY LIFE

Begin the day with God:

Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.,,

Go through the day with God,
Whate'er thy work may be;

Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God,
Thy spirit heavenward rise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And should'st thou tread the vale
of death,

He will thee guard and keep.
Sel. by Geo. Studebaker.

THE BIBLE MONITOR

J. F. Marks

The Bible Monitor has been coming into my home about 15 years. I feel that I could not be without it and prize it of great value. It is very helpful in building us spiritually and pointing us to the things that are most necessary for us in this word. It has been a great help to me and has brought much comfort and consolation.

News of the Dunkard Brethren people from hundreds of miles away does one's heart good to read. Articles, of like precious faith, from people many miles away are certainly en-

couraging. Although many valleys and hills may be between us and separate us personally, I am made to feel there is unity in the faith of Christ.

Ever since I have been in the church I have heard many ministers of the Dunkard Brethren church from many congregations from all parts of the nation. From what I have heard I am convinced that there is unity for the faith once delivered to the Saints.

The minister's work is to preach God's word and I see a great effort being put forth in the church in this line. If they are true to this great responsibility it will bring a great reward. As I view the past I notice some who have preached God's word whose work in this world is over. Sometimes to pass time away I re-read some Bible Monitors from years past and I have noticed some contributors have gone to their reward and some have given up the important task of being faithful to the church.

God's word is standing sure and steadfast regardless of changeable humanity. Are we thankful enough and do we fully realize the value

of the great privilege to have in our homes something that teaches our precious faith from hundreds of miles away? Though many hills and valleys may divide us personally, we should be united in our prayers for the work and duties of the church.

We should especially pray for those who have great tasks upon their shoulders. We should pray for one another that we may continue faithful. Also we should pray for those who are outside of the ark of safety in order that they may see their lost condition. How it brings joy to the heart to meet together with those of like precious faith from far and near.

Having words and news from the churches come into our homes is a foretaste of the future blessings of the faithful in God through Christ. I often think how hard we take it when one becomes weak and sickly in this fleshly body. I am made to wonder if we fully realize how much worse it is to become weak and sickly spiritually. Let us pray and work for the up-building of the church and the Bible Monitor that it may continue

to prosper and through it many souls may find the way to God.

Felton, Pa.

THE CROSS

The term, Cross of Christ, seems to have a twofold meaning. First it means an instrument of cruelty and death, also it is enjoined upon his followers as a doctrine of self sacrifice for His sake.

Jesus being the Great Example of cross bearer shows us how he was obedient unto death of the Cross.

The apostle Paul says, "Let this mind be in you which was also in Christ Jesus." Then too, he says it was for the joy that was set before him, that he endured the cross. Although he was as a lamb, slain from the foundation of the world, yet his was a voluntary sacrifice made through obedience to His Father's will.

In the garden He prayed, "Father if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt."

Though He were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he

became the author of eternal salvation unto all them that obeyed Him.

While we believe he was as a lamb slain from the foundation of the world, yet as the time drew nigh he was in great agony and prayed that the cup might be removed.

When the multitude came with swords and staves to take him, one of them which were with Jesus drew his sword and made a feeble attempt to defend him whereupon Jesus said, "Put up the sword in its place, for all they that take the sword shall perish with the sword."

Then He told them that he could pray to his Father and he would give him more than twelve legions of angels for his defense. But how then shall the scripture be fulfilled?

It would seem that the salvation of our souls was hanging in the balance just then. Suppose Jesus would have chosen to do the human thing just then and shrank from so cruel and shameful death, for it is written, "Cursed is every one that hangeth on a tree." But we read that it was for the joy that was set before Him that he endured the cross, despising the same and is now

seated at the right hand of the throne of God.

We sing, In the Cross of Christ I glory, but why glory in the Cross of Christ? Because the way of the cross leads home. Jesus said if any man will come after me, let him deny himself, and take up his cross and follow me.

Thus we see a cross-bearing procession led by a cross-bearing Jesus, lasting through all time. Breathes there a man with heart to say, There is no cross for me today; The cross belongs to ages past; to other worlds that could not last.

Apparently the Cross has been largely removed from twentieth century religion and salvation without sacrifice is freely offered.

The honest seeker after truth will realize the doctrine of the Cross is fundamental in Gospel teaching for Jesus said, "If any will come after me, let him deny himself, and take up his cross daily and follow me. The apostle Paul says, the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. He also says, God forbid that I should glory, save in the

Cross of our Lord Jesus Christ, by whom the world is crucified, unto me, and I unto the world. He says "But what things were gain to me, those I counted loss for Christ . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead." Then he says Brethren, be followers together of me and mark them which walk, for many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.

What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Undoubtedly the lust of the flesh and the lust of the eyes and the pride of life are what kept multitudes of people from taking up the

Cross of Christ and his righteousness.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

There is only one remedy for sin. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. What can wash away my sins? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus.

He has made peace through the blood of his cross and is able to save to the uttermost all who will come unto God by him, seeing he ever liveth to make intercession for them.

Come sinners to the Gospel feast, Let every soul be Jesus' guest, Ye need not one be left behind, For God has bidden all mankind.

The Spirit and the bride say Come, And let him that heareth, say Come, and let

him that is athirst, come. And whosoever will, let him take the water of life freely.

My friends, let me appeal to your conscience, shall Jesus bear the Cross alone? —Daniel E. Landes, in *The Vindicator*.

WHY I AM A C. O.

C. D. Wenger

The Word—It's Teaching

(1) But I say unto you, that ye resisted not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. Matt. 5:39.

(2) And whosoever shall compel thee to go a mile, go with him twain. Matt. 5:41.

(3) But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your father which is in heaven. Matt. 5:44-45.

(4) And ye shall be hated of all men for my names sake . . . but when they persecute you in this city, flee ye into another. Matt. 10:22-23.

- (5) Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Matt. 10:16.
- (6) And ye shall hear of wars and rumors of wars; see that ye be not troubled. Matt. 24:6.
- (7) Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Matt. 26:52.
- (8) And as ye would that men should do to you, do ye also to them likewise. Luke 6:31.
- (9) But when ye shall hear of wars and commotions, be not terrified. Luke 21:9.
- (10) And when ye shall see Jerusalem compassed with armies . . . then let them which are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the countries enter thereinto. Luke 21:20-21.
- (11) My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. Jno. 18:36.
- (12) Bless them which persecute you; bless, and
- curse not. Rom. 12:14.
- (13) Recompense to no man evil for evil. Rom. 12:17.
- (14) Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shall heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. 12:19, 21.
- (15) Being reviled, we bless; being persecuted, we suffer it. Being defamed, we entreat. I Cor. 4:12-13.
- (16) For the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds. II Cor. 10:4.
- (17) See that none render evil for evil unto any man. I Thes. 5:15.
- (18) Not rendering evil for evil, or railing for railing; but contrarywise blessing. Peter 3:9.
- (19) Who (Christ), when he was reviled, reviled not again; when he suffered, he threatened not. I Peter 2:23.
- (20) He that killeth with

the sword must be killed with the sword. Rev. 13:10.

The Word—Its Authority

(1) Thy word is truth. Jno. 17:17.

(2) In the beginning was the word, and the word was with God, and the word was God. Jno. 1:1.

(3) Heaven and earth shall pass away, but my words shall not pass away. Matt. 24:35.

(4) If ye continue in my word, then are ye my disciples indeed. Jno. 8:31.

(5) And ye shall know the truth, and the truth shall make you free. Jno. 8:32.

(6) If a man keep my saying he shall never see death. Jno. 8:51.

(7) Lord to whom shall we go? Thou hast the words of eternal life. Jno. 6:68.

(8) Then Peter and the other apostles answered and said, we ought to obey God rather than men. Acts 5:29.

(9) This is my beloved Son, in whom I am well pleased; hear ye him. Matt. 17:5.

(10) Yea rather, blessed are they that hear the word of God and keep it. Luke 11:28.

(11) He that is of God heareth God's words. Jno. 8:47.

(12) For he whom God hath sent speaketh the words of God. Jno. 3:34.

(13) The words that I speak unto you, they are spirit, and they are life. Jno. 6:63.

(14) He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. Jno. 12:48.

(15) But the Father which sent me, he gave me commandment, what I should say, and what I should speak. Jno. 12:49.

(16) Every one that is of the truth heareth my voice. Jno. 18:37.

(17) If thou wilt enter into life, keep the commandments. Matt. 19:17.

(18) For I have given unto them the words which thou gavest me. Jno. 17:8.

(19) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . . and it fell not: for it was founded upon a rock. And every one that heareth these sayings

of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: . . . and it fell: and great was the fall of it. Matt. 7:24-27.

(20) If any man shall add unto these sayings, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. 22:18, 19.

Sel. by Melvin Roesch.

MASTER YOUR EMOTIONS

Dr. Norman Vincent Peale

"The ability to control emotions is a primary factor in success," said one of the country's leading sales executives.

A man who can't control his emotions, makes costly mistakes; he alienates people. He is self-conscious, sensitive and hard to handle. He does not function as a well organized personality. So, "Controlled emotion," said he, "is number one on

my list of the factors leading to success."

We are only beginning to realize the destructive effect of undisciplined emotions upon health, nerve strength and general efficiency. Speaking of a man in whom we were both interested, a physician said, "Unless he eliminates the ugly feelings that poison him, he will never get well." He spoke of another man who died of what he called "grudgitis," a long-held hatred of his brother.

A doctor asked me to call upon him in the hospital where he, himself, was a patient. He was suffering from peptic ulcers and felt a minister could help him. He stated that his mind was full of worry; that emotional factors are very prominent in such a malady. He asked me to pray with him and mark certain passages in the Bible for him to read. He also confessed a deep hatred which he said was actually making him sick. He felt a spiritual curative process was the answer to his problem. This procedure restored him to health. He told me later he had learned through his religious faith to control destructive and

devitalizing emotions.

Some people think the reason we are taught not to hate or get angry, or have fear, is because they are wicked things. The chief reason we are urged to overcome these things is because we can never be healthy, happy or efficient unless we do.

But how does one go about mastering his emotions? Here is a method that works. Commit to memory a few simple words. Say them upon awakening; say them while you shave; say them when you sit down to your breakfast; say them when you seat yourself at your desk. Here are the words: "In quietness and confidence shall be your strength." But say them this way, "In quietness and confidence shall be my strength."

The habitual repetition of these healing words from the Bible will tend to condition your mind so that the swift upheaval of emotion which formerly overcame you will slowly but surely be brought under control. Thoughts cause destructive emotion. Bitter thoughts can also control emotions.

Take anger for example. When emotionally upset,

your voice becomes strident and your fist clenches. Master this emotion by sitting against it a contrary emotion expressed by the words, "In quietness and confidence shall be MY strength." This is a practical method and works if practiced. But you must practice it to get best results.

When the emotion of anger seizes you and your fist begins to clench, resist by practicing a definite formula. Don't let your fist clench. Instead, rest your hand on a table or on your knee. Keep your fingers stretched out. Put your hand down and hold it there. Keep it relaxed. The madder you get, the more deliberately and quietly you must speak. Slow down your speech. Deliberately speak slowly. Force your voice down to a low, mild tone.

In an office a discussion was going on which became heated. Indeed the atmosphere was getting hotter by the minute. Suddenly one of the men arose and went over and stretched out on a couch.

"What's the matter? Are you tired?" I asked.

Everybody stopped talk-

ing and I shall never forget his answer. "No," he said slowly, "I'm not tired. I'm just getting mad, and I've discovered that it's difficult to get mad lying down.

Of course we all laughed and the tension was broken but it was a wise remark. His efficiency was related to his ability to master emotions.

Sel. by A. G. Fahnestock.

THE CHRIST OF THE CALVARY ROAD

(A man of sorrow and acquainted with grief. Isa. 53:3.)

Do you know the Christ of the Calvary road?

He walked midst a jeering throng,
With weary feet and drooping head,
For the Calvary road was long.
He had healed the sick, the lame,
the blind,

With the touch of his gentle hand;
He had cleansed the lepers and
raised the dead

Throughout his native land;
He came to save mankind from sin,
To lift their heavy load;
Yet they led him forth to be crucified—

The Christ of the Calvary road!

Do you love the Christ of the Calvary road?

He pleads for your love today
As he calls you out from the care-
less crows

That tread the worldly way.

They care not for the martyred one
Who longs their love to win;
They scorn his gift of eternal life
And choose the ways of sin,
Oh! the weight of sin is a heavy
weight,

So let him lift your load,
While you give your life and love
to Him—

The Christ of the Calvary road.

Will you serve the Christ of the Calvary road?

There are sorrowing hearts to
cheer.

When you help to soothe the
stricken ones,

The Christ of the Cross comes
near;

There are sinning souls on life's
long trail

That may to Him be led;
And over this sweetest ministry
His tenderest love is shed;

So walk with him the way of the
cross

While he helps to lift each load,
And lovingly serve the thorn crown—
One—

The Christ of the Calvary road.

Oh ye that tread a Calvary road
In weariness and despair,
'Neath the stress of grinding
poverty

Or bowed with grief and care;
When earthly burdens seem too
great,

When hope dies in your breast.
The one who trod the same hard
road

Will give you peace and rest.
Your sorrows are his sorrows, to,
He bears with you each load;
You are loved by a love divine by
Him—

The Christ of the Calvary road.

Sel. by Bertha Little.

THE LIFE THAT PAYS

It pays to be a Christian,
It pays in every way
To know the blessed Savior
And trust Him day by day.

The world will always fail you,
No matter where you go,
Sin always leads to sorrow,
To sadness and to woe.

Christ died upon the Cross
To save your soul from sin;
Open now the door by faith,
He'll gladly enter in.

He'll answer all your questions,
He'll surround you with His care,
He'll solve your every problem,
Your heavy burdens bear.

He understands completely,
He listens when we call;
Our everlasting portion,
Christ lifts us when we fall.

He'll never, never, leave us,
A blessed fast to know;
So we'll live for Him completely
As heavenward we go."

—Clifford Lewis.
Sel. by Ethel Beck.

SENTENCE SERMONS

The cross does not conquer
enemies; it ends enmities.

Only a kingdom built on
love and sacrifice can en-
dure.

All the world hates a
grouch. We do not like to
be criticized openly or men-
tally.

It is tragic but true that
the Lord is almost like a
stranger even to those who
serve Him the most.

Do not dwell on unpleas-
ant thoughts of the past, but
think optimistic ones regard-
ing the future.

There are souls in this
world which have the gift of
finding joy everywhere, and
of leaving it behind them
wherever they go.

A cure—when you are
feeling so blue that no sun-
shine breaks through, and
you have not the ghost of a
smile, then hunt up a few
who are bluer than you, and
try cheering them for
awhile.—Anon.

Armaments do not guar-
antee security. They only
create the fears and sus-
picions which destroy secur-
ity and sooner or later lead
to war.

The cross and not the
sword is the nation's surest
weapon of defense.

The stewardship of our
possessions should become a
habit, "as natural as breath-
ing," some one has suggested

"inhaling, exhaling, receiving and sharing, not only money, but goodwill, kindness, sympathy and practical helpfulness." For adults, systematic, stewardship, budgeting and a definite percentage of income for the welfare of others, comparable to the requirements for successful living, should be a habit of life.—Selected.

DEVOTIONAL LESSONS FOR MARCH

Theme—God' Plan For Our Salvation

(1) Pardon and forgiveness through repentance.

Memory verse. Isa. 55:7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Tues. 1—Psa. 32.

Wed. 2—Ez. 18:25-32.

Thurs. 3—Acts 17:29-34.

Fri. 4—Acts 2:37-40.

Sat. 5—Isa. 55:1-7.

(2) Saved by Grace through Faith.

Memory verse. Eph. 2:8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Sun. 6—Acts 18:24-28.

Mon. 7—Rom. 4:13-25.

Tues. 8—Eph. 2:1-10.

Wed. 9—Gal. 5:1-8.

Thurs. 10—Rom. 5:1-11.

Fri. 11—Acts 3:11-16.

Sat. 12—Luke 7:36-50.

(3) The need of "WORKS," God's works, (not man's) after we are saved to prove "what is that good, and acceptable, and perfect will of God."

Memory verse. Eph. 2:10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Sun. 13—Heb. 12:1-4.

Mon. 14—Rom. 12:1-11.

Tues. 15—Rom. 12:12-21.

Wed. 16—James 2:20-26.

Thurs. 17—Heb. 11:1-6.

Fri. 18—Heb. 4:1-9.

Sat. 19—Heb. 4:10-16.

(4) God's plan for a NEW BIRTH, REGENERATION, and CONVERSION also have their place in the WAY OF SALVATION.

Memory verse. John 3:3. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Sun. 20—John 3:1-13.

Mon. 21—Mark 16:14-20.

Tues. 22—Matt. 28:16-20.

Wed. 23—I Pet. 3:15-22.

Thurs. 24—Titus. 3:1-8.

Fri. 25—Matt. 18:1-6.

Sat. 26—II Cor. 5:14-21.

(5) Continued.

Memory verse. I Cor. 14:37. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Sun. 27—Rom. 6:1-11.

Mon. 28—Psa. 51:1-9.

Tues. 29—Psa. 51:10-19.

Wed. 30—Job. 36:1-12.

Thurs. 31—Ez. 33:1-11.

BIBLE MONITOR

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No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE PASSION WEEK

Except for the Creation Week, the Passion Week is the most important week that has ever passed in the history of the world. It is called the Passion Week because it describes the problems and suffering of our Lord and Savior, Jesus Christ.

At least twenty very important events are recorded as taking place in this week and a number of other events are mentioned or referred to. About one-third of the first four books of the New Testament are used to record the happenings of this week. About one-seventh of the entire New Testament is thus written on the events of one week.

This should impress us with the importance of the events and also the importance that the inspired

writers placed upon this week's happenings that they would devote so much space to them.

The week's events begin with the Triumphal Entry into Jerusalem on the Sunday before His crucifixion and close with the sealing of the tomb and placing guards around it on the Saturday, or Sabbath Day, before the Resurrection.

We have a wonderful picture of the different viewpoints and short-comings of human beings throughout this week's events. At the beginning the common people, at least, manifested their honor and praise to the true King of the Jews. Some took off their garments, others twigs and palms from the trees and laid them in the highway for the beast that was bearing Christ, to walk on.

Meanwhile they were sing-

ing and shouting praises such as, "Blessed is he that cometh in the name of the Lord." However, the rulers of the Jews were planning

how they might capture and do away with Jesus. At the same time, multitudes were gathering at Jerusalem from all over the known world for the coming Passover Feast.

Monday, we read of that notable second cleansing of the Temple. We may wonder if Christ would cleanse any of the Church-houses today of the things that are going on inside their doors?

Tuesday, was a very busy day with many of the important parables and teachings taking place on this day.

Wednesday was apparently spent in seclusion with His disciples at Bethany. Christ knew that His arrest was near and also that the exact time was not quite ready.

Thursday, He gave many important teachings including: the Lord's Supper, His promise of Mansions in His Father's house, that He would come again, and the Prayer for His followers.

Friday, was a sad and busy day as the rulers of the Jews rushed to take Jesus and get rid of Him before the Passover Feast day. He

was likely arrested soon after midnight. Friday morning, tried at five places, crucified, died and buried all before sunset.

Saturday, the Jewish Sabbath, was quiet according to the law, except for the rulers of the Jews getting Pilate's consent to seal and guard the tomb. Thus, dear readers, our Savior finished the work that He had to do, to atone for our sins through trials, abuses, false brethren, suffering and death. However, God still remembered Him and exalted Him for His obedience to His commandments.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefor God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Faith is the root of all good works; a root that produces nothing is dead.—Bp. Wilson.

SPIRITUAL CONSTRUCTION

Paul R. Myers

We are living in a day of much building and construction. On every hand there is manifested the fact that people are not satisfied with the building which they have, or are not satisfied without having a building to call their own.

Many sacrifices are made in order to own even a modest home and many more are made to improve the home or to attain unto a better one. We take great interest in how our homes are maintained and how they appear. We clean them and paint them and keep them in good repair. In other words, we do not want the buildings to become uninhabitable. I believe that is the way we should do. The way we keep up our homes many times indicate the type person we are.

If we are in the process of building a new home, we want to be certain that we start with a good foundation. We want to put good material and workmanship into the building. We want

to use proven construction and are slow to have something tried in our home that has not already been proven successful. Many more details are included when we build our own home. The choosing of a site, what type homes are about us, who our neighbors will be, what will the cost be, etc.

We go to great pains to build for time, which compared to eternity is very short. We know when we build, that at best, we can inhabit it but for a few years. Yet we make plans as if we were to be on this earth many centuries.

I would like to direct a few thoughts concerning a type of building we should give great thought and prayer to. This type of construction is not for time, but for eternity.

In Ephesians 2:19-22 we have these words of Paul, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an

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holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

Here Paul gives us a few definite facts which we should appreciate, being followers of Christ. Since we have accepted Christ, we are no more strangers or foreigners, but fellow-citizens with the saints. Also, we are of the household of faith. We see here that we are no longer of the world, but of God. Therefore, we should think of our Spiritual or Godly building, our body

which houses the soul.

When we prepare a building site for construction, we rid it of all debris and whatever would be in the way. So it is in constructing our spiritual building. We must rid it of all sin and worldliness. We, in ourselves can not do that, but God will do it for us if we submit to His will. By repenting and being baptized we can be rid of sin and by obeying His Word and commandments we can be freed of sin. This is the start of our Spiritual structure.

As a temporal building is erected, many things go into its construction. Each has its place and duty. So it is with our spiritual building. We will not attempt to enumerate them but all the commandments of God have a very important place in this structure and to leave out one, weakens the entire building. When God's word tells us to do or not do, we must fit that commandment into this building in order to have a safe building. How foolish it would be to build a house and not put in the sills, or partitions, or rafters. It would be poor and unsafe construction. Neither can we omit baptism, feetwash-

ing, communion, non-conformity, or any of the other many requirements which God the great architect says must go into our spiritual building, to be safe.

We study plans of human architects regarding the many types and ways of building. They are all subject to human error. Yet we rely on them and follow their specifications minutely. God is an unerring architect and He neither specifies un-needed things, neither does he omit any essentials to salvation. Yet so few people are willing to obey Him. The reason I believe that so many people disregard His Word, is because they do not stop and consider the severity of His judgment.

One of the essentials in maintaining our Spiritual home, is to be separated from the world. We would not think of building an earthly home over a dangerous crevice, in the middle of a raging stream, or on the top of a volcano. It would be inviting loss. In order to have our Spiritual structure perfectly safe, we must eliminate all phases of the world from it. We can not make a spiritual structure

from worldly building material. We must separate ourselves from things such as fairs, festivals, theaters, and all forms of Satan's entertainment, else we will be injecting such material in this building. There will be no way of putting the building together, as things of God and things of Satan will not adhere together. There would be no unity or "fitly framing together." In plain words, you will have no safe building. In the time of storm, your building will fall. In the day of judgment, your structure will not stand the test and your life will be lost, eternally lost.

In choosing our neighbors, we like to have as we term it, the right kind of neighbors. We want to live in a nice neighborhood. That often is a big deciding factor on where we will build. When we build spiritually, we are choosing to be with the people of God. We definitely decide against being with the people of the world. This is a choice in the right direction. God's people try to live as His word directs. Associating with such people makes it easier to be a Christian. Therefore, we should definitely separate ourselves

from Satan and his followers, because that removes a great hindrance to the progress of this building.

We should put plenty of material in this structure. In building a temporal home, home, we do not scant on material. Rather, we double the sills, plates, etc., where we think there will be excess weight. We think it wise to spend this extra money for the added safety. When building spiritually, do not be afraid to put in the material. Do not be afraid to spend a lot of time for the Lord. Every thing we do for Him and His cause is more than ample reward. In other words, we better build to be safe than to be found wanting on the day of judgment.

We can easily fool man on the type of a building we are building. We might make it appear to man as being just right. But God knows what we are. Old and poorly constructed buildings are camouflaged many times, making it appear to be better than they are. But we can not fool God. He knows the thoughts and intents of our hearts. Neither can we hide it, if we are built up in Him. We will have a personality reflecting the Christ-like spirit. We will be known by our speech, our conduct, our every day living and dealing. Our very appearance will signify that we have been with God. As this building progresses, each step will help identify it as more spiritual. The longer we build, the more beautiful will become the building.

In closing, we know that Christ will come again. He will claim His Bride, the church. Each individual who has named His name and has lived true and faithful comprises a part of the church. Whether we are a part determines on how we are now building. Let us take heed how we build.

Greentown, Ohio.

SATANIC SUBTLETY

L. W. Beery

After the experiences of a number of years of church work, with the contacts that have been made and the activities noted, it is the mind of the writer that entirely too much of the work of the churches is done under a cloak of deception; too many plans and decisions made be-

hind closed doors; too often the real object and purpose of matters presented before open conferences is kept in the background or deliberately concealed from the body duly authorized to make decisions, in order to gain certain ends which otherwise would meet defeat. This being the case it is not surprising that dissatisfaction, trouble and disaster results in the labors of the churches.

This reminds one of the activities of the Scribes and Pharisees in Jesus' time; a class of ambitious, bigoted, arrogant, hypocritical, self-righteous professors who paraded themselves as leaders in the church. It is noted that they "Assembled and consulted—took counsel together and sought how they might take Jesus by subtlety." One of the things that offended them and activated their nefarious scheming was, that the teachings of Jesus conflicted with and nullified the "Traditions of the elders:" a system of man made regulations and practices which were not conducive to spiritual life. Jesus denounced them in the bitterest of terms. Matt. 23. "Woe unto

you, scribes and Pharisees—whited sepulchres—full of dead men's bones—" It might be well for us to note too, in connection with this that Jesus said, "Beware ye of the leaven of the Pharisees, which is hypocrisy," and "Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15: 20.

In writing to the Corinthians the apostle Paul throws out a warning that deserves our attention in considering this subject. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." II Cor. 11:3. The thing that prompted Paul to give this warning was his great concern for the purity and spirituality of the church. He was aware of the cunning craftiness of Satan and that he operated by complicating matters and confusing issues. It is well known that the teaching and example of Christ was with

simplicity; the church was established in simplicity; and the true faith of the gospel of Christ is still carried on in simplicity; and, be it known brethren, whenever we get away from simplicity in our practices and activities in the church we are getting away from Christ and His example.

To get the lesson Paul had in mind, we need to refer to the temptation in the garden of Eden. The question arises, how did the serpent beguile Eve? By his cleverness, he induced her to question and doubt the Word of God. Having established this point, he then inferred that he knew more than God and assured Eve that by violating the word of God and doing his bidding she would have a more abundant life in the Garden of Eden. This glowing promise of unrestricted liberty and carnal glorification overwhelmed Eve: she yielded to the temptation and suffered the humiliating consequences.

The application of this lesson is so easy that it scarcely needs comment; Paul points out the danger that our "minds" may be corrupted from the "simplicity" that is in Christ in

the same way; It is evident that if our minds become corrupted, and we question and doubt the Word of God, we will believe some other word which will lead us into sin, humiliation, degradation and eternal damnation.

It is plainly evident that the devil is still operating like he did in the garden of Eden. Through their cleverness, satan's agents are inducing people to question and doubt the Word of God. The purpose of the scriptures, the inspired word of God, and the church of Jesus Christ, is the salvation of souls. To counteract and destroy the fulfillment of that purpose, the satanic adversary is presenting himself under the cloak of religion. Men of talent and ability, well educated, cultured and refined are parading themselves as ministers of the gospel and are boldly and deliberately denouncing and ridiculing the inspired Word of God. In so doing they are resorting to all of the clever tactics of the devil who is energizing them and convincing people that they know more than God and can make improvements upon the plan of salvation as instituted by Christ himself.

In commenting upon this nefarious subterfuge of the devil through the hypocrisy and brazen imprudence of men, Paul declares in the same chapter, II Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

The work of the true church of Jesus Christ need not be and is not, carried on in secret. Jesus said, "In secret have I said nothing." A refusal to allow issues presented and openly discussed in the light of the scriptures, before the constituted authority of the church body which is delegated to make decisions, on the part of officials of the church, is a definite indication of cowardice and a proof that the positive of the church on the point that is at issue is on an unsound foundation.

Whenever the leadership of a church resorts to snake in the grass activities in

order to evade issues backed by the word of God, the membership of such a church is justified in questioning and repudiating such a leadership. The scriptural injunction is "Be ye therefore wise as serpents," not as "crooked" as serpents.

These truths are facts that allow no room for successful contradiction and we would do well to ponder upon them.

In presenting these things the writer is dealing with the matter as he views it in the various denominations that profess to be followers of Christ and has no particular church in mind. It is our hope that each reader will make the application to suit the occasion and profit thereby.

Union, Ohio.

DID JESUS RISE

On the Seventh Day Sabbath
Or on the First Day
Sabbath?

B. E. Kesler

The writer did not know until recently that anybody of religious people believes our Savior rose from the tomb on Saturday afternoon

before sunset had closed the seventh day Sabbath. This led to thinking and investigating.

From a careful harmony of the gospels, the following seems to be the order of events as they occurred at the resurrection.

1. Jesus was buried on the Jews' Preparation Day.

"Now it was the preparation of the passover." "The Jews therefore, because it was the preparation (of the passover), that the bodies should not remain on the cross upon the Sabbath." "There laid they Jesus therefore because of the Jews' Preparation day for the sepulchre was nigh at hand." Jno. 19:14, 31, 42.

2. Mary Magdalene, and Mary the mother of James and Joses, and Salome, followed Joseph and Nicodemus to the tomb and beheld how his body was laid. Matt. 27:56; Mark 16:1; Luke 23:55.

3. "And rested the Sabbath day according to the commandment." Luke 23:56.

4. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had brought sweet spices, that

they might come and anoint him." Mark 16:1; Luke 23:56. This they could lawfully do after sunset Saturday, but not before, for sunset marked the close of the seventh day or Saturday and the beginning of the first day or Sunday. The coming to anoint him was not until next morning.

5. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1. "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun, and they said among themselves, Who shall roll away the stone from the door of the sepulchre?" Mark 16:2-3. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Luke 24:1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1. While it is not so stated by John, yet it is presumed the other women were with

Mary, as she would not come to the tomb in the dark alone.

Summing up these four accounts, we have the women coming to the tomb "early, while it was yet dark," as it began to dawn toward the the first day of the week, bringing the spices which they "had bought and prepared," after sunset Saturday evening and remaining until "the sun was risen" or until after sunrise.

The word "dawn" is never correctly used to mean the close of day and the approach of night. To say the women came to anoint him before sunset Saturday would make these four writers contradict themselves, for they say the women came "early, while it was yet dark, as it began to dawn toward the first day of the week."

The earthquake must have taken place and He must have risen sometime before daylight the first day of the week, Sunday morning. Furthermore, the original for "dawn" Matt. 28:1, is *epiphoskouse* from *epiphosko* which is defined:

To grow toward daylight, N. T. Liddell and Scott, Greek and Eng. Lexicon.

To shine upon, to begin to be day, Groves' Greek and Eng. Lexicon.

To begin to shine, grow light. Greenfield Greek and Eng. Lexicon.

"Dawn" is thus defined: to begin to grow light in the morning, to grow light, as the day dawns, morning dawns. Webster.

With these definitions of the word dawn in both Greek and English it is plain as can be that the women came to the tomb to anoint him early Sunday morning.

Was this "first day" a sabbath day of rest? This we shall now consider. "First day" of the week in Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1 in the original is *Sabbaton*—sabbath in English. "Sabbaton, cessation from labor, rest, the sabbath. Greenfield. The sabbath day; the day of rest, the seventh day. Grove. The Hebrew sabbath, rest, hence the seventh day or day of rest. Liddell and Scott.

From these definitions it is seen that "Sabbaton" is used in a two-fold sense. First to mean, the Hebrew seventh-day of the week; the sabbath of the law. Second to mean "cessation from labor, rest" which is not

limited to any particular day of the week, and it is so used in Matt. 28:1, in the original "Now late on the sabbaton (sabbath day) as it began to dawn toward the first sabbaton (sabbath day) of the week." If the first sabbaton in this text means sabbath, what else can the second sabbaton mean but sabbath also?

Hence the sense is, "late on the (seventh day) sabbath, as it began to dawn toward the (first day) sabbath of the week," and so in the citations, Mark 16:2, Luke 24:1, John 20:1. "First day" of the week is the first "sabbaton" sabbath of the week, and therefore, our Lord arose on the first day instead of the seventh day. This "first day" was a sabbaton, a sabbath, a "cessation from labor," and from that time on Sunday has been a sabbath, a day of rest, and has been so observed kept by God's people ever since, even down to the present time.

Addendum, so then if we keep the first sabbaton, sabbath day of the week, we are keeping the sabbath as truly as are those who keep the seventh day sabbath. (While keeping the first day

sabbath, as given through Christ, we are responsible to His law and not to the Mosaic law as given through Moses, the founder of the seventh-day sabbath.)

JESUS ON THE CROSS

D. K. Marks

John 19:16-17, "Then delivered he him therefore unto them to be crucified. And they took Jesus and led Him away. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." Let us meditate and see how Jesus suffered before he was compelled to bear his cross. Jesus was arrested in the garden of Gethsemane after midnight, he was taken to the high priest and elders for trial. They decided he was guilty of death.

Matt. 26:67, "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Matt. 27:2, "And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. In the morning, Pilate tried

Jesus and said, I find no fault in this man. Pilate sent Jesus to king Herod for trial. Herod questioned Jesus. Herod and his men of war mocked and punished Jesus and sent him back to Pilate for trial. Pilate with his soldiers scourged Jesus. A scourge was a whip with three leather lashes, at the end of each lash was a piece of metal attached. When this scourge was hit on the body of flesh it caused severe pain and bruised. The soldiers made a crown of thorns and put it on his head and smote him, causing great pain.

Pilate went out to the multitude, I find no fault in Jesus. John. 19:7, "The Jews answered him, we have a law, and by our law he ought to die, because he made himself the Son of God." Pilate questioned Jesus again and found him innocent. Pilate spoke to the multitude, they cried, crucify him, the Pilate willing to please the multitude, ordered Jesus to be crucified. They laid the cross on Jesus, he bore it for awhile on the way to Calvary. Jesus' body was wounded, bruised and weak, he was not able to carry his cross. Luke 23:26,

"And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."

On the way there were some that wept for Jesus. Jesus said, Weep not for me, but weep for yourselves and for your children. They came to the place of crucifixion, they laid Jesus on the cross, they drove a large nail through each hand of Jesus, a nail through each foot, into the cross, his body being now securely fastened to the cross, stood it up in a hole in the ground. They crucified two other men and placed Jesus between the two sinners. There the three are hanging between heaven and earth, suffering pain and agony, slowly bleeding to death.

Jesus was nailed on the cross the third hour of the day. The chief priests, the soldiers, those that passed by, and one of the men that was nailed on the cross mocked Jesus. Jesus prayed, Father forgive them for they know not what they do. The other one that was hanging on the cross said to Jesus, "Remember me when thou comest in thy king-

dom." Jesus said, "Today shalt thou be with me in Paradise."

When the sixth hour was come there was darkness until the ninth hour. The veil in the temple was rent in twain. There was a great earth quake, the rocks rent, his enemies became quiet and afraid. Jesus was obedient to God's word, he did good to all mankind, he was sinless. Jesus died on the cross, a soldier pierced his side, his precious blood flowed on Calvary to cleanse us from all sin.

Jesus taught that everyone must take up his or her cross and follow him in order to save their never dying soul. Jesus said, "follow me." John 15:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jesus taught by example and commandment.

Soon after Jesus was baptized, Satan tempted him to lay aside his cross and future work. Satan had a plan and work that looked easy to the human mind and eye, yet the end was temporal loss and destruction. Jesus taught repentance, baptism and living a meek, humble, merci-

ful, peaceful, pure and righteous life. He taught love to God and all mankind. "Luke 9:23, "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The way of the cross is the life that Jesus lived and taught in the New Testament. Luke 9:26, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Now let us think for a moment, Jesus was known by his appearance and the work that he did. John 13:15, "For I have given you an example, that ye should do as I have done to you." It is sad to think: we are living in a country where the Bible is in the home, a country of free religious liberty, thousands are saying and singing I love Jesus, but neglect to practice and are ashamed to practice what Jesus taught and practiced in John 13.

Jesus gives us the answer in Luke 9:26. Read, re-read and commit to memory. We should witness to others in order to save souls for

heaven.

Glorying in the cross of Jesus. After Jesus ascended into heaven, the apostles and the early church were filled with the Holy Ghost. It was a joy and glory to preach and teach Jesus Christ and him crucified. Gal. 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The death of Jesus on the cross brought peace between God and men, also the Old Testament ordinances were abolished. Eph. 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace." Enemies of the cross of the cross of Christ, Phil. 3:18, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Jesus had his enemies while living here on earth through Satan and men that were spiritually blind. They remained his enemies till he was nailed on the cross.

The apostolic church had her enemies. Saul of Tarsus was a great enemy to Jesus, he killed and persecuted the church until his spiritual eyes were opened near Damascus. From that time till the end of his life Paul was a friend, a worker and a lover of the cross of Jesus Christ. In his church work he found enemies outside the church living in sin, pleasure and pride. He also found some who were faithful workers in the church, turn and become enemies to the church and to him.

May we think of the heavy, painful cross that Jesus carried and died on this season and thank God that he redeemed us by his blood. A poet wrote, "Must Jesus bear the cross alone, and all the world go free? No, there is a cross for everyone, and there is a cross for me." Jesus himself taught that we must bear our cross daily, if we expect to live in heaven. Our cross will be light if we love God and Jesus with all our heart, with all our soul, with all our mind and with all our strength and our neighbor as ourself, daily, with the guidance of the Holy Spirit.
York, Pa.

NEWS ITEMS

NOTICE

District meeting of district No. 2 will be held in Englewood church on April 12th and 13th. Elders' meeting will convene at 10 a. m. Tuesday, at 2 p. m. and in the evening there will be preaching service. The business meeting will begin at 9 o'clock Wednesday morning. All delegates are urged to be on time, and they must have credentials properly signed by the presiding Elder and clerk of the local church. Vern Hostetler, Writing Clerk.

CORRECTED ADDRESS

The address of Bro. Donald F. Eckert should be R. 2, Littlestown, Pa., M., instead of 131 Lumber St., as it appears in the Ministerial List of the Feb. 1st issue.

OBITUARIES

BENJAMIN FOX ZUG

Benjamin Fox Zug was born Feb. 25, 1864, near Prescott, Lebanon county, Pa., and died Jan. 1, 1949, at the age of 84 years, 10 months and 6 days.

After completing the grade school, he attended Lebanon Valley college. Upon completion of his college work, he taught 12 years in

the schools of Lebanon county.

March 29, 1900, he was united in marriage to Ella B. Frey, of Lincoln, Lancaster County, Pa., by Elder Jacob Pfautz. To this union were born three daughters and two sons. The wife, five children, and a sister survive.

After marrying, Bro. Zug went to farming. He farmed 19 years in Lebanon county and two years in Lancaster county. After this he moved to Shippensburg, Pa. Leaving Shippensburg, he moved to Harrisburg, Pa., where he lived until the day of his death.

Bro. Zug was elected to the ministry, in the Church of The Brethren, August 21, 1905, at the Heidelberg House. He lived four years at Shippensburg, Pa., where he was elder of the church. About three years ago, Bro. Zug united with the Dunkard Brethren church, where his wife was a member. Because of infirmities of old age, he was not active in the work of the ministry during the last few years.

Congenial and of a meek and quiet spirit, Bro. Zug was an inspiration to all. At his advanced age, he could see well, hear well and was mentally alert. We enjoyed and he enjoyed having us visit and converse with him.

On New Year's Day, while surrounded by his family, the messenger of death came suddenly.

Funeral services were held Wednesday, January 5th, at the Fackler Funeral home, Harrisburg, Pa. Services were conducted by Elder Ray S. Shank, assisted by Elder A. G. Fahnestock and Minister Clayton Weaver. Burial was in the Hummelstown cemetery.

MRS. SARAH SPRINKLE

Mrs. Sarah Elizabeth Sprinkle, aged 85 years, wife of William H. Sprinkle, died Sunday, December 12, 1948, at her home, 227 Ridge Ave., Waynesboro, Pa. She had been in failing health since October and critically ill the past week.

She was born in Snyderburg, Carroll county, Md., the daughter of David and Hetty (Lippy) Witter.

The greater part of her life was lived in Carroll county, but for the past 40 years, she has lived in Waynesboro. Mr. and Mrs. Sprinkle has been married 69 years.

She was a member of the Dunkard Brethren church at Waynesboro.

Surviving are her husband; two daughters, Mrs. Elizabeth Rosensteel, Baltimore, Md., and Mrs. Maude Atkinson, Ida, Michigan; three grandchildren and five great grandchildren.

The funeral was held Wednesday at 10:30 a. m. from the Grove Funeral home in Waynesboro, in charge of Bro. Emmert Shelly and Henry Demuth. Burial was in Green Hill cemetery.

Sister Sprinkle was a faithful member of our small congregation and attended services whenever her health permitted. She is very sadly missed by those who knew and loved her.

Ruby Sowers, Cor.

CHURCH MEMBER—WHAT KIND?

Are you an active member?

The kind that would be missed;

Or are you just contented

That your name is on the list?

Do you attend the meetings
And mingle with the flock.
Or do you stay at home
And criticize, and knock?

Do you ever go to visit
A member that is sick,
Or leave the work to just a few,
And talk about the clique?

So come to the meetings often
And help with hand and heart;
But don't be just a member
But come and help us out.
Think this over brother,
Do you know right from wrong;
Are you an active member
Or do you just belong?
Sel. by Wm. N. Kinsley.

SWEET EVENTIDE

The hours of the day pass slowly
away,
And the son hides its face 'neath
the west;
With sun glows there comes sweet
repose,
While we meditate, ponder, and
rest.

There comes to us now, we wonder
just how,
All the beauties that nature can
bring;
We hear a bird's note, which near
bursts its throat,
And with rapture we list to him
sing.

From the flowers there'll come, just
a low soft hum
Of the smallest bird I've ever
known.
This humming bird flies 'neath the
evening skies,
'Round the flowers a moment,
then's gone.

When day and night meet I sense
something sweet,

'Tis the fragrance of lilies so
fair;

It gives one a thrill, to sit there so
still,

'Midst that perfume which fills
all the air.

At sweet eventide, just go sit beside

A small brooklet that's trickling
along;

'Twill whisper so soft, "Come sit by
me oft,

And I'll sing you a sweet evening
song."

As twilight then dies, some other
lights rise

To re-bless the enchanting quiet
hours;

We see in the night that glorious
light,

The great moon all surrounded by
stars.

Though day is quite gone, we're not
all alone

There's a Presence unseen by our
side;

To sit at His feet will make joy
complete,

And still richer the "Sweet Even-
tide."

—Irene E. Witmer in Gospel Herald.

THE MARKS OF THE IDEAL CHRISTIAN HOME

1. It is a place of devo-
tion. Of Cornelius it is said
that he was "a devout man,
and one that feared God
with all his house." God

took note of this spirit of de-
votion, and led Cornelius and
his whole house into the light
of God, into the fullness of
Christian light and hope.
Every Christian home
should be recognized by all
people as a house of prayer.

2. It is a place of Christian
hospitality. No sooner had
Lydia found the Lord than
the doors of her house were
thrown open as headquarters
for the missionaries: Paul
and his company. The home
of Martha and Mary and
Lazarus in Bethany was a
place where Jesus was often
sheltered. When Peter was
imprisoned, many of the dis-
ciples gathered in the house
of Mary the mother of Mark
for prayer. "Given to hos-
pitality," is one of the quali-
fications for bishops. It
should also characterize the
reputation of every home
called Christian.

3. It is a place blessed
with children. When Sam-
uel was born, Hannah said,
"For this child I prayed."
Many parents, if they pray
at all on a subject like this,
pray that they might not
have any children; or at
least not more than one or
two. Some otherwise Chris-
tian homes are denied the
blessing of children, and in

many cases the childless home opens its doors to receive some homeless child. When God withholds this blessing, it is all right; when parents work against it, it shows a frame of mind that is anything but ideal. Happy the Christian parents to whom it can truthfully be said, "Thy children are like olive plants around thy table."

4. It is a place where husband and wife are "one flesh" until death separates them. In answer to a question by the Pharisees, Christ reminded them that Moses, because of the hardness of their hearts, granted them a writing of divorcement; but He immediately reminded them that "from the beginning it was not so." The New Testament is emphatically against divorce and remarriage. "What therefore God hath joined together, let not man put asunder."

5. It is a place where parents and children are knit together in love; a place where the wife is subject to her husband, the husband loves his wife as himself, and the children are obedient to their parents. A love stronger than law holds them together as one heart and soul

in the Lord.

6. It is a place where children are brought up for God. "And ye fathers, provoke not you children to wrath, but bring them up in the nurture and admonition of the Lord." This is the parents' highest duty, and should be their most cherished wish concerning their children.

7. It is a training school for God, where children are taught to become stalwart workers for the Lord. Of Philip's four daughters it is said that they "did prophesy." In other words, they carried a ready testimony for God and His Word. They had been brought up in the Godly training school of which Philip was the head and were constantly about their "Father's (both heavenly and earthly) business." It is this kind of homes from which the body of our stalwart workers for the Lord are sent forth into His service.

8. It is a place marked for "the simplicity which is in Christ." This kind of simplicity is entirely out of harmony with the spirit of extravagant display in furniture, dress, or driving equipage. An extravagantly built

and furnished home and a humble heart and life do not go together. Where the money is plentiful, let all that is not needed for a home (built for use and not for display) be placed into the Lord's treasury where it belongs.

9. It is a place where **thrift and economy are practiced.** ..One of the worst things that can be done for children is to bring them up in idleness and to encourage the spendthrift habit. "The earth is the Lord's and the fullness thereof." With the hundreds of unsaved souls who have never heard of Christ, and with the millions facing starvation for want of means to supply their needs, we should devote all our time and talents to the end that means may be accumulated to meet and supply these needs. Thrift and economy add to Christian manhood and womanhood, and capacity to labor for the good of others and for the glory of God.

10. It is **headquarters for Godly associations and influence.** Christ should be recognized as the Head of the home as well as the Church. Speaking of associations, it includes books as

well as people. Whoever comes into your home, if the home influences are such that they are not benefitted by being there, there is something wrong with that home. Christian influence and Christian hospitality go together. Let the language, speech, and social and religious activities in every home be such that they exert a wholesome influence over all who come and go.—Sel., The Gospel Herald.

THE WORD OF GOD

"Thy word is a lamp to my feet, and a light unto my path." Psal. 119:105.

How To Use The Bible

When in sorrow, read John 14.

When men fail you, read Psal. 27.

When you have sinned, read Psal. 51.

When you worry, read Matt. 6:19-34.

Before church service, read Psal. 84.

When you are in danger, read Psal. 91.

When you have the blues, read Psal. 34.

When God seems far away, read Psal. 139.

When you are discour-

aged, read Isa. 40.

If you want to be fruitful, try John 15.

When doubts come upon you, try John 7:17.

When you are lonely or fearful, read Psalms 23.

When you forget your blessings, read Psalm 103.

For Jesus' idea of a Christian, read Matthew 5.

For James' idea of religion, read James 1:19-27.

When your faith needs stirring, read Hebrews 11.

When you feel down and out, read Romans 8:31-39.

When you want courage for your task, read Joshua 1.

When the world seems bigger than God, read Psalm 90.

When you want rest and peace, read Matthew 11:25-30.

When you want Christian assurance, read Romans 8:10-39.

For Paul's secret of happiness, read Colossians 3:12-17.

When you leave home for labor or travel, read Psalm 121.

When you grow bitter or critical, read I Corinthians 13.

When your prayers grow narrow or selfish, read Psalm 67.

For Paul's idea of Christianity, read II Corinthians 5:15-19.

For Paul's rules on how to

get along with men, read Romans 12.

When you think of investments and returns, read Mark 10:17-31.

For a great invitation and a great opportunity, read Isaiah 55.

For Jesus' idea of prayer, read Luke 11:1-13, Matthew 6:5-15.

For the prophet's picture of worship that counts, read Isaiah 58:1-12.

For the prophet's idea of religion, read Isaiah 1:10-18, Micah 6:6-8.

Courtesy of the American Bible Society.

THE PERFECT PREACHER

He is never too long, either in his sermons or prayers. He never forgets anything he ought to remember, and he never remembers anything he ought to forget. He knows just when to speak and when to be silent. His laughter is always well-timed, and tears are always shed at the precise moment of psychological correctness. His sermons are always well-prepared, well-delivered, and appropriate. He is educated enough for an humble begin-

ner. He never has any financial embarrassments, as he always manages to live comfortable on the smallest salary. He never quarrels, and yet he always is outspoken and courageous. He is at once an ideal visitor and an ideal student. He is a real leader of Israel's hosts, and yet even his enemies speak well of him. His wife is absolutely without fault, and his children are all just like her. His theology is old-fashioned enough to please the most conservative, and new-fangled enough to satisfy the most radical. There is never any difficulty in stationing him, as any appointment is glad to get him, and he is always willing to sacrifice himself for the good of his brethren.

Unfortunately for us, we have never met this brother. We have heard of him: we have listened wonderingly to the tales of his perfection: and we have hoped to meet him: but always he has happened to move away or die just before we could meet him. But we are still looking for him, and when we find him we shall have no hesitation in letting our people know just where he lives.

But, meanwhile, we have some thousands of good men in our ministry who are carrying on the work. They are not perfect, and they know it; and we know it. And yet it is surprising how great a work these men are doing. They have lots of faults, but more virtues; and they are honestly trying to build up the kingdom of God. And it may be that of them we shall say by and by with great depth of sincerity, "of such is the kingdom of heaven." If your congregation is looking for a perfect preacher, we don't want to discourage them: keep on looking; but take our advice and don't wait till you land him, but pick on some brother nearby who has a score of faults, but who, after all, is loyal to his Master and who will be loyal to you.—Christian Guardian.

SENTENCE SERMONS

The heart of him who truly loves is a paradise on earth; he has God in himself, for God is love.—Lamennais.

Love is an image of God, and not a lifeless image, but a living essence of the divine nature which beams full of

all goodness—Luther.

Faith is a certain image of eternity. All things are present to it, things past, and things to come; it converses with angels, and antedates the hymns of glory. Every man that has this grace is as certain there are glories for him, if he preserves in duty, as if he had heard and sung the thanksgiving song for the blessed sentence of doomsday.—Jeremy Taylor.

Faith in an all-seeing and personal God, elevates the soul, purifies the emotions, sustains human dignity, and lends poetry, nobility, and holiness to the commonest state, condition, and manner of life.—Juan Valera.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.

THE DAY OF REST AND WORSHIP

I'm grateful, Lord, for this thy day,
Which has been set apart
To rest and read and worship thee;
I'm thankful from my heart.

I'm grateful for thy house, dear
Lord;

For worship, prayer and praise,
The lasting pleasure which it
brings,
The world could never rise.

As years go by, I love it more—
Thy chosen there to meet;
Confess to thee where I have failed,
To worship at thy feet.

I love to feel the Spirit's power
As he moves on my heart;
Make plain thy Word, reveal my
sin—
Tears penitential start.

I love thy day, I love thy house;
The holy reverent fear,
The Spirit's working—Lord, I love
To feel thy presence near.
Sel. by Ella Heddings.

UNDISTURBED

When storms or flames are raging,
When all are sore distressed,
I would that I be not disturbed;
But calmly in thee rest.

When sharp and bitter, angry words
Have through my heart been thrust,
I would not fret, nor be disturbed;
But sweetly in thee trust.

When sorrows and afflictions
Have rolled across my soul,
I would not murmur nor repine—
For thou wilt make me truly whole,
My flesh is much too weak, Lord,
Strength to my spirit give;
My faith increase—that all may see
That thou doest in me live.

Remove my every doubt and fear,
My faith let nothing curb;
Thou art my strength, my portion,
Lord;
Let nothing else disturb.
—Sel. by Ella Heddings.

ADULT SUNDAY SCHOOL LESSONS

Apr. 3—Rom. 7:13-25.
 Apr. 10—Rom. 8:1-19.
 Apr. 17—Easter—Luke 24:13-35.
 Apr. 24—Rom. 8:20-39.
 May 1—Rom. 9:1-16.
 May 8—Rom. 9:17-33.
 May 15—Rom. 10:1-10.
 May 22—Rom. 10:11-21.
 May 29—Rom. 11:1-18.
 June 5—Rom. 11:19-36.
 June 12—Rom. 12:1-10.
 June 19—Rom. 12:1-21.
 June 26—Rom. 13:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 3—Abraham and Lot Prosper. Gen. 13:1-18.
 Apr. 10—God Renews His Covenant. Gen. 17:1-9.
 Apr. 17—Jesus Arose From the Dead. Matt. 28:1-10.
 Apr. 24—Abraham's Concern for the Righteous. Gen. 18:17-33.
 May. 1—God Spares Lot's Family. Gen. 19:12-29.
 May 8—Abraham Sacrifices. Gen. 22:1-19.
 May 15—A Wife is Sought for Isaac. Gen. 24:10-28.
 May 22—Isaac Obtains a Wife. Gen. 24:50-67.
 May 29—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 June 5—Jacob's Dream. Gen. 28:10-22.
 June 12—Jacob Meets Rachel. Gen. 29:1-14.
 June 19—The Meeting of Jacob and Esau. Gen. 33:1-17.
 June 26—Joseph's Two Dreams. Gen. 37:1-11.

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 Newberg, Ore.
 W. E. Bashore,
 Live Oak, Calif.

All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

Vol. XXVII

April 1, 1949

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHY SEEK YE THE LIVING AMONG THE DEAD

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee." Luke 24:6 Did the guards believe this? Did the Chief Priest believe this? Matt. 28:11-15, tells us that the guards believed it and went into the city and told the Chief Priests and Elders. They took council of the happenings and their effect on them and decided to pay the guards to spread the story that, "His disciples came and stole Him while we slept." My, what a poor, illegal, official record of the true events, but what else could they say unless they were willing to admit that Christ actually arose from the dead.

What an abrupt question our Subject must have been

to these devoted, humble women who came early that morning to pay their last tributes to a respected and beloved Master who had been treated so cruel. As they came in the cool, wee hours of the morning, discussing how they would get into the tomb. Here upon arrival it is open, no body is in the tomb, and two men in shining garments ask, "Why seek ye the living among the dead."

Even down through time to our day, no doubt millions of women and men also have been drawn to honor, respect and love this same risen Savior. They have been led, by His life, teachings and miracles, to look to Him as their Savior from the cunning, deceptive devices of Satan which lead to eternal punishment.

They have been lead to believe that He is not dead, to

waste away back to mortal earth, but that He is risen and is at the right hand of God interceding for them. I know that my redeemer liveth. But alas, would not these angels approach many of these same millions of men and women individually, who have faith in Jesus Christ as the Son of God, and ask the same question, Why seek ye the living among the dead.

Sad to say, to many of these multitudes, this question would be just as startling as it was to the women that early morning. For many are looking for Him among the dead heroes of ages gone by. Many look back to these dead heroes rather than into God's word for their Savior. Many are looking for Him in an image, the work of men's hands. Many are seeking happiness and satisfaction in the inventions and methods of man.

"In him was life; and the life was the light of men." Jno. 1:4. It is still there today, dear reader. We are living in an age when people are restless just as these women were that morning. People have the ambition and facilities to seek for the

living things. God's word tells us that we have talents according to our several ability; that our time is short here on earth and God will not always strive with man; and that God is coming again in power and great glory to reward man according to his deeds in the body. Also many, many believe and realize these facts but still, how zealous are they to understand and live God's word?

Many, many times as much effort is spent to disprove, and argue God's word than to carefully, prayerfully and humbly obey it. Many listen to the various ideas of men, pick out what pleases them and there-with are content, without ever thoroughly testing them by God's word.

People are definitely seeking life among the dead: the amusements, the theaters, the gambling dens, the places of excitement, and others are just blindly wandering around seeking it anywhere, but, where prayer is want to be made. People read much, many and various periodicals, but dear reader what per cent of your reading is from God's word or explanations thereon? Why—just

why—seek ye the living among the dead?

“For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” Rom. 6:10-12.

CHRIST AROSE

Paul R. Myers

As we enter the Easter Season, our mind is directed to the first clause of the 6th verse of the 24th chapter of Luke, which reads, “He is not here, but is risen.”

We recall that Mary Magdalene and the other Mary approached the tomb where Christ was laid and on the way, they wondered how they would remove the stone that sealed the tomb. As they neared the sepulchre they found the stone already rolled away. Upon entering, they found not Jesus and were very sad and perplexed. As they stood there not knowing what to do or

think, two angels appeared and they, understanding the thoughts of the women, said unto them, “Why seek ye the living among the dead? He is not here, but is risen.”

Many people do not believe that Christ arose. To have the recorded words from witnessing angels that he did arise should be convincing enough for the most doubtful person.

Christ's resurrection should mean much to His faithful followers. He is an example unto us. He became the first fruits of them that slept. I Cor. 15:20. Here Paul plainly teaches us that Christ arose from the dead, and that His resurrection is true and real. There is no myth about it. It is a proven and known fact. We should not doubt it. It should be one of our most valued and favorite scriptures.

To us, Christ's resurrection means that we shall be resurrected. In I Thess. 4:16-17 we have these words, “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up

BIBLE MONITOR

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together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord."

This is a positive definite statement. We believe the word of God to be true and that every prophecy will come to fulfillment. Therefore, we accept resurrection as part of our faith and look forward to its coming.

The thought of resurrection day should hold no fear for a Christian. It should hold rather the thoughts of beauty and rewards for faithfully serv-

ing Him. True, if we know not Christ in this life, resurrection day will find us alienated from Him without hope. If we have been faithful to Him in this life, I again say resurrection day will hold something beautiful for us.

It is that day when we shall see Christ face to face. It is that day when we shall taken on an immortal body. It is then that we shall receive a crown. It is then that we shall be ushered into Heaven, where all is joy and peace.

It is that day when we will receive all the glorious promises God has given us in His Holy Word. All will come to fulfillment. We shall leave all earthly things and inherit heavenly things. I Cor. 15:49.

We shall be ushered into an eternal life, which shall have no end. We shall be clothed with immortality. We shall be afforded all the things contained in the promise Christ gave us when He said He goes to prepare a place for us.

A very beautiful promise lies in the fact that Heaven is forever. In this life good things comes to an end and we miss them. The things

that resurrection will reveal and bring forth will be without end. They will be for eternity.

Christ offers us so much in return for what we do for Him. We serve Him but a few years. He rewards us for ever and for ever.

Each Easter season should hold a greater significance for all. The fact that the Lord has spared us and permitted us to live to enjoy another Easter is truly a great blessing. To commemorate another anniversary of His Resurrection should rivet firmly and deeply in our minds and hearts its true meaning.

Had the women found Christ's body in the tomb, we would have no hope beyond the grave. Praise God we can quote from His sacred Word, "He is not here, but is risen."

Box 177, Greentown, O.

THE RISEN VICTORIOUS JESUS

D. K. Marks

After Jesus died on the cross, one of Jesus disciples, Joseph of Arimathea went to Pilate and begged for the body of Jesus. Pilate com-

manded that Jesus' body should be given to Joseph. Joseph took the body, wrapped it in a clean linen cloth and laid the body in his new tomb which was hewn into a rock. He rolled a great stone to the door of the sepulchre and departed.

The Scribes and Pharisees came to Pilate, Matt. 27: 63-64, "Saying, sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, he is risen from the dead; so the last error shall be worse than the first."

Matt. 27:65-66, "Pilate saith unto them, ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." The Scribes and Pharisees used all their wisdom and power to hinder the resurrection of Jesus.

In Matt. 28 we read there was a great earthquake, the angel of the Lord came from heaven and rolled the stone away and sat on it. The soldiers were afraid and be-

came as dead men. Women, disciples of Jesus came to the tomb to anoint the body of Jesus. The angel said, fear not, ye seek Jesus who was crucified, he is not here, he is risen, come see the place where the Lord lay, go quickly and tell his disciples that he is risen from the dead, behold they shall see him in Galilee.

As the women went, Jesus, himself, met them on the way and said, all hail. They worshipped Jesus. Jesus spake the same words that the angel spake unto them. After the women went to tell his disciples, some of the soldiers went into the city and told the chief priests all the things that took place at the tomb. The Jewish leaders were partly convinced that Jesus arose from the grave, they assembled and took council together, they were determined to teach the people that Jesus was not risen and alive. Then they gave the soldiers a large sum of money, telling them, to tell the people that his disciples took the body away while they slept at night.

The women told his disciples that Jesus arose from the grave and is alive. The

disciples did not believe it. Peter and John went to the tomb to see for themselves, the tomb was empty, but they did not believe that Jesus was alive. The fault finding enemies of Jesus had not forgotten the words of Jesus that he would die and arise on the third day. The eleven disciples that were in company with Jesus had forgotten his words that he would die and arise on the third day.

Ten disciples had gathered together at one time, Jesus appeared unto them and upbraided them for their unbelief. Thomas was not present, the ten told Thomas, Jesus is risen and is alive again. Thomas did not believe. John 20:25-29, "The other disciples therefore said unto him, we have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you; Then saith he to Thomas,

reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, my Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Jesus appeared unto them time after time for 40 days, teaching them of the resurrection and the kingdom of heaven, then Jesus led them out of Jerusalem to mount Olivet and ascended up into Heaven. Jesus triumphed over his enemies, death and the grave.

Jesus commanded his disciples to return to Jerusalem and wait for the power of the Holy Spirit to fill them. When they were filled with the Spirit they began to preach and teach Jesus crucified and resurrected from the dead, now living in Heaven. Many believed. Others were put in prison, Enemies trying to stop the teaching and preaching of the resurrection of Jesus from the dead. The strong faith of the apostles in the resurrection spread abroad.

Later Paul believed, preached and taught the resurrection of Jesus and eventually of all men, until the end of his life. Many believed, others doubted. Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Matt. 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Jesus taught that man has a body of flesh and a never dying soul. John 11:25, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

After the body of flesh dies the soul continues to live. In I Cor. 15 Paul gives many thoughts and explanations of the resurrection. Flesh and blood cannot inherit the kingdom of God. Death brings the end of the body of flesh. God is able and will give a spiritual body, a body that is incorruptible, a body that will never die. I Cor. 15:22, "For as in Adam all die, even so in Christ Jesus shall all be

made alive." Acts 24:15, with a loud voice at the close "And have hope toward God, of His extreme agony. But which they themselves allow, they that stood by, misinterpreting the saying, that there shall be a resurrection of the dead, both of the just and unjust." The thought he called for Elias. The scriptures referred to and At this a shudder ran through nature, as its sun many others recorded in the had been darkened, we Bible, the pure word of God, follow the rapid out-line of should convince every one to the Evangelist. As his first believe in the resurrection. token, he records the rending of the temple veil in two from the top to the bottom.

If there are those who do not believe, God's word remains true. There will be a resurrection of the just, As the second, the quaking of the earth, the rending of those who have followed the rocks and the opening of Jesus, in the way he taught the graves.

by words and example, in Now to one atoning sacrifice being provided in the faith believing, will live with precious blood of Christ, access to the great God could Jesus in Heaven. Those who do not believe in the resurrection, live a life of no longer be denied; and so the moment the victim expired on the altar, that thick sin, a life contrary to the way Jesus taught shall be and live with the unjust, the veil which for so many ages wicked, in torment forever. had been the dread symbol of separation between God and guilty men was, without May we ever pray for the guidance of the Holy Spirit that we may live the life of the touch of a single hand; the just and faithful followers mysteriously "rent in twain of the victorious risen Jesus. from the top to the bottom."

York, Pa.

THE RESURRECTION

Clarence R. Gehr

Eli, Eli, lama sabachthani. What thoughts concerning These words, Jesus cried the dead Christ filled the

minds of Joseph of Arimathea, of Nicodemus, of the other disciples of Jesus, and of the pious women.

They believed him to be dead. And did not expect him to rise again. Of this there seems to be sufficient evidence from the moment of his death: in the burial spices brought by Nicodemus, in those prepared by the women, (both of which were intended against corruption). For as yet they knew not the scriptures, that he must rise again from the dead.

Gray streaks of dawn began to line the early morning sky, when they who had so lovingly watched him to his burial, were making their way to the rock-hewn tomb in the garden.

And the evangelist explains there had been an earthquake.

The poet expresses gratitude:

"Low in the grave he lay,

Jesus my Savior:

He tore the bars away;

Jesus my Lord.

Up from the grave He arose,

With a mighty triumph o'er His foes:

He arose of victory from the dark domain,

And He lives forever with His saints to reign.

He Arose! He Arose!
Hallelujah! Christ Arose!"

We believe that all heaven and heavenly hosts were singing that resurrectional anthem.

The only begotten son, who was sent into the world to do, the Father's will, was obedient even unto faith. Even now death could not hold its prey, the Roman seal, the Roman watchman, all were helpless when that great combustion of God's spirit was put into power.

But on the outside, we can see this Mary, of Magdala, coming to the sepulchre with an anxious heart, as to who would roll away the stone from the entrance.

But, alas! alas! the stone was already rolled away. Some one had already been there. She runneth to tell Peter, and the other disciple. Thus disclosed her sad fate, "They have taken away my Lord out of the sepulchre and I know not where they have laid him."

But Simon Peter, bold and strong, came and entered in, to see for himself. Truly he saw, yes, there is the napkin that was about his head, and the other pieces of linen clothes all lying in perfect order.

The great anticipation they held in their heart had failed now. The disappointment of the disciples was so hard, they were about to give up, so the disciples went to their own home.

But Mary Magdalene would not be so easily discouraged and hopeless. She stood without the sepulchre weeping, and stooping, gave one last look.

Ah! there she saw something that took away her grief but put another wonder. She saw two angels in white sitting; the one at the head, the other at the feet where the body of Jesus had lain.

A voice spoke to her, "Woman why weepest thou, who seekest thou." Oh! with a hope she might now learn what she sought. If the gardner had borne to another place the sacred body, she would take it away, if she only knew where it was laid.

The depth of agony of love which made Mary Magdalene forget the restraint of a Jewish woman speaking with a stranger, was the key that opened the lips of her Lord.

A moment's pause, and He spake, "Mary." In that well

remembered accent that had unbound her from the fierce demoniac's power, and called her into a new life. Ah! it was He whom she sought.

"Rabboni," "Master." That which seemed to be disappointment, now turns into unspeakable joy.

"Go tell my brethren." With swift steps she sped away and told the glad news. "I ascend unto my Father. And your Father: to my God and your God."

Perhaps it were well that we should pause and be allowed to ask the question, with what body shall we rise, like or unlike the past? "Some men will say, How are the dead raised up. And with what body do they come?" I Cor. 15:35.

Jesus says, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." John 12:24.

Thinking of the time of the resurrection, the sun begins to warm the earth with its gentle rays of light, the rain moistens the one-time hard frozen ground, and soon there are seen tiny shoots peeping up to taste of the warm sunlight. Soon all that once was seemingly dead, takes on new life and

buds and cleaves burst forth.

The spring time, the resurrection is the great bursting forth of that which seems to be dead. If Christ be not risen, if he had not burst the bonds of death and come forth with a new life, a new life not only upon Himself, but for all mankind.

The resurrection is the hope of eternal life, for if Christ had not died there could not have been a resurrection. If Christ would have died and there would not have been a resurrection, what then?

The Apostle Paul says: "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." I Cor. 15:13-14.

"Then they also which are fallen asleep in Christ are perished." V. 18.

"Repent and be baptized in the name of Jesus Christ" is the theme of Peter's wonderful sermon. If Christ had not risen then this saying of Peter would be untrue.

But since Christ had risen and become the first fruits of those who slept, with what body do they come? Is it

like or unlike the first? Paul says, "But God giveth it a body as it pleaseth him." V. 38. There are many kinds of bodies or of the flesh. There is one glory of the sun, one of the moon, one of the stars.

So is the resurrection of the dead. It is sown in corruption, it is raised in incorruption, it is sown a natural body, it is raised a spiritual body.

In the resurrection morning
We shall see the Saviour coming.
And the sons of God a-shouting
In the kingdom of the Lord.
We will tell the pleasing story,
When we meet our friends in glory,
And we'll keep ourselves all ready
For to hail the heavenly king.
We shall rise, we shall rise,
In the resurrection morning,
When the trump of God shall
sound,
We shall rise, Hallelujah, we shall
rise.

Dallas Center, Iowa.

REALITY OF THE RESURRECTION

George Dorsey

We come to times and places when we are perplexed, we know not which way to turn. So it was with the disciples, they were looking for Christ to restore the

kingdom of Israel, as they also the watch was so strong, were still under the Roman His friends and disciples government. would not undertake to

Alas, to see Christ cruci- break through.
fied, their hopes are all After three days the scene shattered, for their Master begins to change. God the was dead. There was no Father did not forget His doubt about Jesus' death, be- Son. After all of man's care- cause every witness on the ful planning, after all of hillside of Calvary, that day, their elaborate precautions, would testify that He was after all their cunningness, dead. They witnessed Him after everyone was sure He giving up the ghost, they was dead, God stepped in and saw the soldier pierce His overthrew their plans with side, and saw water and ease. God was not afraid of blood gush out. of the King's seal or his

Everyone knows no mortal watch. The soldiers were as man can live without blood. dead men when the angels Other proofs that He was appeared. The soldiers have dead, which could not be another fear now, they know denied by the world or His Christ is alive. They feared disciples: they saw some of the chief priests lest they His friends handling His should be punished. They limp body to prepare it for went and showed the chief burial; they saw it put in a priests all that happened. new tomb, and saw a great At the same time we pic- stone rolled into the opening. ture some women walking

We notice the chief priests along the road, wondering were still not satisfied, they how they would roll the demanded the King's seal to great stone away from the be put on the tomb, and also sepulchre. Imagine their to set a watch so His dis- astonishment when the ciples would not steal His angels announced, He is not body away from the tomb. here, He is risen. His The chief priests remembered that He said in three days friends and disciples did not expect Him to come back in body the way He did. If He He would arise. Christ's came back at all, they expected Him to come in glory enemies were sure they had into His kingdom. Him now. It was against the law to break the seal,

The resurrection was real. When He spake to Mary she recognized His voice. Jno. 20:16. He proved to His disciples that He was the same Christ that died, and now was alive again. He ate the same kind of food before them that He ate before He died, Luke 24:41-43. Thomas' faith was challenged by Him when He said, "Reach hither thy finger and behold my hands; reach hither thy hand, and thrust in into my side: and be not faithless, but believing." Jno. 20:26-27. He gave many more infallible proofs that He is the living Christ.

Now that we have evidence that He is the living Christ, and not a dead person; let us worship him in spirit and truth. When you go to church keep your minds on Christ, because He knows what you are thinking. Do not go to church to show your clothes, or get the week's news from the neighbors. Remember Christ died, and became the first fruits of them that slept. I Cor. 15:20. We also must die because by disobedience death was pronounced on all men.

Do not forget we must also be resurrected again, either

to enter into life, or to be cast into outer darkness. Job 14:15, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. Remember the way we worship Christ here in this body, will spell our destination in eternity, whether it will be life or death. As Christ is now living those who now worship Him in spirit and truth shall live and reign with Him.

Salisbury, Pa.

REJOICE!

Rejoice ye Christians everywhere!
From that dark tomb so sad;
Christ is risen; He is not there!
Rejoice and be ye glad!

The Easter message we would give
To all for whom He died;
Trust Him today and you will live
Forever at His side.

This glorious message we'll proclaim
To each and every nation;
Till all have heard His precious
name

And of His great salvation!

—Clifford Lewis.

Sel. by Ethel Beck.

NEWS ITEMS

DALLAS CENTER, IOWA

The Dallas Center congregation plans to have their Lovefeast on

May 14 and 15. We invite all who can to enjoy these services with us.
Ethel Beck, Cor.

CREDENTIAL BLANKS

Will any congregations who need Credential Blanks before July 1st, please order them at once so we may know if sufficient blanks are on hand.

—Editor.

DISTRICT No. 1

The District Meeting will be held at Mechanicsburg, Pa., April 12-13. Delegates will bring their Credentials, properly signed. The Elders will meet at 10 a. m. Tuesday; business meeting on Wednesday.

Ray S. Shank, Writing Clerk.

QUINTER, KANS.

The Quinter congregation has decided to hold their Lovefeast on May 21-22, the Lord willing. We are hoping many of our eastern brethren will stop and enjoy this meeting with us, on their way to General Conference. We will appreciate your presence.

Sister Jamison, Cor.

MECHANICSBURG, PA.

The Mechanicsburg congregation held their council March 5th at 2:15 p. m. Elder J. L. Myers opened the meeting by reading John 1 and lead in prayer. Our Elder, A. G. Fahnestock, then took charge of the meeting.

All business was done in a Christian manner. It was decided to start evening services again, beginning the first Sunday of April. The District Meeting will be held here April 12 and 13. We elected our

delegates for this meeting, namely: Harry L. Junkins, Charles Jacobs and Paul Weaver.

It was decided to elect a Deacon and the lot fell on Bro. Paul Weaver. He and his wife were duly instructed and installed. Our Elder gave some admonition about being on time for services, especially for Sunday school. We ask the faithful to pray for us that we may strive to do God's will. Prayer in faith believing will work wonders. May we all labor for our Heavenly Father is our prayer.

Harry L. Junkins, Cor.

STEMLY CHAPEL, VA.

The Berean Congregation, near Dayton, Va., are planning for a ten-day revival. This to continue from May 26 to Sunday, June 5, with our Lovefeast on June 4. Our Lovefeast will begin at 4 p. m. June 4th instead of the 3rd Saturday of May, our regular fixed date. Bro. Geo. Dorsey of Salisbury, Pa., will be the speaker.

We invite those who can to be with us. We ask for the prayers of the faithful that the Lord may help each one of us to fight the battle for the right.

Sister Bettie Winegard, Cor.
Port Republic, Va.

PLEVINA, IND.

We met in regular quarterly council March 12. The meeting was opened by singing after which Elder Emanuel Koonen read Gal. 6, and led in prayer. Our elder, Elzie Weimer took charge of the meeting.

The clerk read minutes of the last meeting, the treasurer gave

his report. Several items of business were taken care of.

Brethren Clarence Surbey, Levi Miller and Harley Rush were chosen as delegates to District Meeting with Brethren Elzie Weimer, Emanuel Koonen and Clarence Rush as alternates. Reading of the minutes. The meeting was closed by singing, prayer by Bro. Levi Miller.

Tena Weimer, Cor.

KANSAS CITY, MO.

The Kansas City congregation plan to have their Lovefeast on April 23 and 24. An invitation is extended to all who can, to be with us for these services.

CERES, CALIF.

Friday evening, Feb. 4, our congregation met in called council with Elder M. S. Peters in charge. After reading of Psalms 19 and prayer by Bro. Ebling, meeting was opened for business. The voice of the church was taken and Bro. Clyde Schultz was installed into the eldership. Pray for him that he may remain faithful to his calling.

We regretted very much to bid Bro. and Sister Ebling good-bye, as they were leaving for home the next day. We feel that we have been strengthened and built up in the faith by their being with us, and pray God's richest blessings upon them.

Friday evening, March 4, the church met in regular quarterly council with Elder Clyde Schultz in charge. Due to his failing eyesight, Bro. Peters asked Bro. Schultz to take charge. After reading of

Titus 2 by Bro. Bashore and prayer by Bro. Paul Byfield, the meeting was opened for business.

We decided to have our spring Lovefeast the first Saturday after General Conference. We invite all the brethren and sisters who come to conference to stay and enjoy this meeting with us. All other business was taken care of in a Christian manner.

May each one of us strive to live closer to God that we may be found faithful when Christ comes.

Dorothy Blocker, Cor.

McCLAVE, COLO.

The Cloverleaf congregation met in quarterly council December 29, 1948. The meeting was opened by Bro. Warren Smith; then Bro. Isaac Jarboe took charge of the business meeting.

The minutes of the previous meeting was read; also the treasurer's report. Church and Sunday school officers were elected for the coming year. Bro. Harry Andrews was chosen as elder for the coming year.

We decided to have our spring communion April 30, beginning at 10:30. An invitation is given to all to come and worship with us in this meeting.

The church purchased new benches, and had them put together and ready for use the last Sunday of December.

Rozella Kasza, Cor.

WAUSEON, OHIO

The West Fulton church, meeting in council, March 5, 1949, have decided, on account of the date of

General Conference, and with the set date of our Lovefeast service being the 3rd Saturday of May which might interfere with members going to Conference, to hold our Lovefeast service this year a week earlier, May 14. We extend an invitation to those who can, to come and enjoy this service with us.

Sarah Roesch, Cor.

LOVEFEAST SERVICES

We have received the suggestion that those reporting their Lovefeast services give the hour that services begin. This would be helpful many times when those from a distance may plan to attend. If you will supply the time it will be printed with your Lovefeast date.

—Editor.

LOVEFEAST SERVICES

Kansas City, Mo., April 23-24.
Bethel, Pa., April 24.
McClave, Colo., April 30.
Mechanicsburg, Pa., May 14.
Dallas Center, Ia., May 14-15.
West Fulton, Ohio, May 14-15.
N. Lancaster, Pa., May 15.
Quinter, Kans., May 21-22.

OBITUARIES

JOSEPH ZOSCSAK

Joseph Zoscsak was born in Austria on June 26, 1866; and passed away at Stronach, Mich., Feb. 7, 1949.

Bro. Zoscsak had been a member

of the Dunkard church for a number of years, and used his influence as much as possible trying to defend the Gospel, being very zealous in the faith.

He had been bedfast for several years from the effects of a partial stroke. He endured his affliction very patiently. Although we had not known him until the last few years, it was a great joy for us to visit in his home when we had the opportunity.

He is survived by his beloved companion of the home, several children, and a number of relatives.

Melvin Roesch.

NON-RESISTANCE

C. M. Kintner

One of God's ten commandments, "Thou shalt not kill," was given to Moses on Mt. Sinai, Ex. 20: 13. "Ye have heard that it was said by them of old time, thou shalt not kill; and who so ever shall kill shall be in danger of the judgment," Matt. 5:21.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. We cannot serve and please God and the world at the same time, and do justice to either one. Therefore all

things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets." Matt. 7:12. The law and prophets teaches love and peace instead of strife and destruction. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

"Then Jesus said unto him, put up again thy sword into his place; for all they that take the sword, shall perish with the sword." Matt. 26:52. "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." Mark 13:13. "And the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, do violence to no man neither accuse any falsely; and be content with your wages." Luke 3:14. "For the son of man is not come to destroy men's lives, but to

save them. And they went to another village." Luke 9:56.

"Jesus answered my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18:36. Before Jesus' betrayal he told his disciples to sell their garments and buy a sword but not that they should protect him or themselves with it, but on this occasion it gave him an opportunity to prove his divine power of healing when he healed the ear of the high priest's servant, that had been cut off by Peter, read Luke 22:36, 51.

"But Peter and John answered and said unto them, whether it be right in the sight of God to harken unto you more than unto more than unto God, judge ye." Acts 4:19. "Then Peter and the other apostles answered and said, we ought to obey God rather than men." Acts 5:29. We conclude then that we must not go beyond the commands and teachings of God's word, we dare not add to or take from God's word.

"Who shall separate us from the love of Christ?

shall tribulations, or distress, or persecution, or famine, or nakedness, or peril or sword? Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor and other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," II Cor. 10:4.5. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the fruit of the saints." Rev. 3:10.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy Gods, nor worship the golden image which thou hast set up." Dan. 3:17-18. "For rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:3-4.

"And take the helmet of salvation, and the sword of the Spirit which is the word of God." Eph. 6:17 "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2:8. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Pet.

3:15.

Non-resistance is an established truth of the new testament teaching, that a true follower of Jesus Christ cannot be implicated in war in any manner to the destruction of his fellowman, both to the spiritual and natural life. Our conference ruling on war is very plain and easy to be understood, we should abide by the same.

May it give our young brethren encouragement and stability to keep in mind the gospel teaching on non-resistance and non-military training in the perilous times of today.

Greentown, Ind.

APOSTASY

W. E. Bashor

We are confronted from time to time with the theory, that once man is saved, he is always saved. I once knew a young girl, who said that she knew that she had been saved, but afterwards went to shows and dances, although she knew it was wrong, but it did not worry her for she had been saved. That is just the trouble with this false theory. It puts

man in a state of self satisfaction.

Man is a free moral agent, before and after conversion. If man cannot fall after salvation, he is not free, to do as he wills. Let me insist that you keep in mind the issue. It is not "will" but "can," man be lost after conversion. It is not what a child of God "will do," but what they "can do," Is it possible for one to become a child of God, and then so live that he will be lost.

First let us notice that God is no respecter of persons. Acts 10:34, "Of a truth I perceive that God is no respecter of persons."

Second, "The soul that sinneth shall die." Ezek. 18:20. Here the word of God does not make a distinction, concerning the individual, but let it be known, regardless of who it is that if he sins he shall die.

It is the Devil's doctrine, that a child of God cannot so act as to be lost. He taught it in the garden of Eden, when he said to Eve, "Ye shall not surely die." Gen. 3:4. If a child of God cannot so far fall as to be finally lost, the devil is the biggest fool I ever heard of, for he has been trying for 6,000

years to get a child of God, and if he has not succeeded he is a fool for not quitting.

If we live after the flesh we shall die. Rom. 8:13, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Are we more secure than the angels? II Peter 2:4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Peter warns us to make our peace calling and election sure. II Pet. 1:10, "Brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." If no danger of falling, why did the Apostles tell us to "take heed." I Cor. 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

Keep the body in subjection, showing that there is a constant warfare. I Cor. 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Now let us notice some

positive proof that a man can be lost after he is saved. In the following scriptures, the writers are talking to Christian Brethren and not to sinners. Heb. 10:26, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." V. 29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, where-with he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Believers Condemned — I Cor. 11:29, "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself. The man that disbelieves is "condemned already." John 3:18, and cannot eat and drink "damnation" to himself. If the child of God that eats and drinks "condemnation" will not—cannot—be lost, then why will the sinner that is "condemned" be lost? Are not God's ways equal?

Notice the last state of the child of God, that goes back in sin. II Pet. 2:20-21, "For if after they have escaped

the pollutions of the world through the knowledge of the Lord and saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them." Notice—First. They have escaped the pollutions of the world. Second: They have become entangled again therein, or went back in sin. Third: The latter end worse than the beginning. Fourth: It would have been better not to have known the way of righteousness, than after they had known it to turn from it.

If the latter end is worse than the first, and they are lost in the first state, then surely no man that knows the word of God, will contend that a man can't be lost after he is once saved.

Notice that there are some in the kingdom, or church, that shall be gathered out and cast in hell. First they must get in the kingdom. John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into

the kingdom of God."

It is positive, if a man is not born again, he cannot enter the kingdom. Then all that are in the kingdom have been born again, they are the children of God. Matt. 13:41, "The Son of man shall send forth his angel, and they shall gather out of his kingdom all things that offend, and then which do iniquity: and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Then they will gather out of the kingdom, and since there are none in the kingdom who haven't been born again, it stands to reason that there are going to be cast in hell, some who have been saved. Because they have offended and done iniquity. And that hell is the hell of fire. Rev. 19:20.

How can we know we are still in a saved condition? John 8:15. "If a man keep my sayings, he shall never see death." I John 2:24, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the father. Ceres, Calif.

WHAT WE OWE OUR CHILDREN

Ray S. Shank

The following, written by the Governor of Minnesota, appeared recently in "The Union Signal:"

To our children, we recognize numerous obligations. We readily assume that they are entitled to a home, to food and clothing, and education, the opportunity to live in a free nation. All this is true and necessary. But it is not enough. We must also provide them with the example and guidance that will enable them to grow spiritually. It is in this crucial matter that too many modern parents fail their children. Fifty per cent of the children of America receive no religious training.

The longer I live the more I am convinced that the most precious gift we can give to our children is the knowledge and acceptance of God, a true Christian philosophy of life—as a real source of strength with which to meet the tragedies and disappointments that will surely come. If we give our children all

else, and neglect to nurture their spiritual resources, then I say we have failed them miserably. And that is exactly what too many American parents are doing today! That is the greatest danger to the youth of our nation. The solution lies in religious influence in the home and a return to church membership and participation.

Mechanicsburg, Pa.

WHAT THEN?

When the great, busy plants of our cities

Shall have turned out their last finished work;

When our merchants have sold their last order,

And dismissed every last tired clerk;

When our banks have raked in their last dollar,

And have paid out their last dividend;

When the Judge of the earth wants a hearing,

And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,

And the preacher has voiced his last pray'r;

When the people have heard their last sermon,

And the sound has died out on the air;

When the Bible lies closed on the altar,

And the pews are all empty of men;

When each one stands facing his record—

And the great book is opened—
WHAT THEN?

When the actors have played their last drama,

And the mimic has made his last fun,

When the movie has flashed its last picture,

And the billboard displayed its last run;

When the crowds seeking pleasure have vanished,

And gone out in the darkness again—

When the trumpet of ages has sounded—

And we stand up before Him—
WHAT THEN?

When the bugle's call sinks into silence,

And the long marching column stands still;

When the captain repeats his last orders,

And they've captured the last fort and hill;

When the flag has been hauled from the masthead,

And the wounded afield have checked in;

And a world that rejected its Saviour

Is asked for a reason—WHAT THEN?

—Clipping from "The Sword of the Lord." Sel. by A. G. Fahnestock.

trace the handiwork of God in the commonplace things of life, or if you have learned to count out things which really do not count; or if you have been a little blinder to the faults of friends or foe. You are far richer if a little child has smiled at you and a stray dog has licked your hand, or if you have looked for the best in others, and given others the best in you.

—David Grayson.

The man who deals in sunshine
Is the man who gets the crowds;
He does a lot more business
Than the man who peddles clouds.

Do all the good you can,
in all the ways you can, to all
the people you can, just as
long as you can.

Do your work: be honest;
keep your word; help when
you can; be fair.

Did you ever stop to think
how many little things are
permitted to become great
troubles by simply thinking
them over? Most of our
trials and difficulties start
that way. Forget them.

There is more good in a
smile of determination than
in a thousand frowns of
worry. Besides, the smile

SENTENCE SERMONS

You are richer tonight
than you were this morning
—if you have taken time to

leaves no wrinkles. Then why worry. _____

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our life as men; for faith is the soul of religion, and works, the body.—Colton. _____

The good man's hope is laid far—far beyond the sway of tempests, or the furious sweep of mortal desolation. _____

Hope without action is a barren undoer.—Feltham.

DEVOTIONAL LESSONS FOR APRIL

Theme

(1) God's plan for our Salvation, Faith and Believing.

Memory verse. Acts 8:37. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

Fri. 1—John 7:37-44.

Sat. 2—John 3:14-21.

(2) God's plan for our Salvation. (continued.)

Memory verse. John 8:28. "Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things."

Sun. 3—Mark 1:1-15.

Mon. 4—Luke 7:36-50.

Tues. 5—John 1:1-14.

Wed. 6—John 3:25-36.

Thurs. 7—John 5:19-24.

Fri. 8—John 6:26-35.

Sat. 9—John 6:40-45.

(3) God's plan for our Salvation, Faith and Believing. (continued.)

Memory verse. John 1:12. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Sun. 10—John 6:47-58.

Mon. 11—John 11:14-27.

Tues. 12—John 12:23-36.

Wed. 13—John 12:42-50.

Thurs. 14—John 20:24-31.

Fri. 15—Acts 8:35-40.

Sat. 16—Acts 10:34-43.

(4) God's plan for our Salvation, Faith and Believing. (continued.)

Memory verse, John 20:31. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Sun. 17—Acts 13:32-41.

Mon. 18—Acts 15:5-11.

Tues. 19—Acts 16:25-34.

Wed. 20—Acts 20:17-21.

Thurs. 21—Rom. 1:7-17.

Fri. 22—Rom. 3:21-26.

Sat. 23—Rom. 4:10-16.

(5) God's plan for our Salvation, Faith and Believing. (continued.)

Memory verse. Rom. 5:1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Sun. 24—Rom. 10:1-11.

Mon. 25—I Cor. 1:21-31.

Tues. 26—Gal. 3:1-11.

Wed. 27—Gal. 3:19-29.

Thurs. 28—I Tim. 1:1-16.

Fri. 29—II Tim. 3.

Sat. 30—Phil. 3:7-21.

BIBLE MONITOR

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No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HE IS RISEN

"For I deliver unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." I Cor. 15:3-4.

"Also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. Because of the importance of these infallible proofs it may be of value to some, to enumerate some of them and locate the place they are found in the scriptures.

As in nearly all the accounts of events and persons, writer does not give all the details or perhaps all the individuals involved. Enough

is recorded to prove and point out the facts without cumbering us with several volumes so that each might include all the details. One may have one point in view and another writer another, thus putting all the New Testament together we all have plenty to know and to guide us in the way of salvation.

The resurrection occurred sometime before dawn on the first day of the week, just how and when we are not told. Matt. 28:2-4; Mark 16:1.

As it began to dawn, a group of three or more women came to the sepulchre to anoint Christ's body. They found the stone rolled away from the door of the sepulchre, the tomb empty. While wondering in amazement, the angels told them that He is not, but is risen, go and tell His disciples to meet Him

in Galilee. Matt. 28:1-7; Mark 16:2-7; Luke 24:1-8; Jno. 20:1-2. knew His identity, they were thoroughly convinced that He had arisen. Mark 16:12-13; Luke 24:13-35.

Mary Magdalene met Jesus alone, at the sepulchre, either becoming separated from the others while at the sepulchre or else returning after the others left. Mark 16:9-11; Jno. 20:11-18. Christ suddenly appeared to ten of the disciples who were assembled at Jerusalem, on the evening following the first day of the week, and made himself known to them. Mark 16:14; Luke 16:14; Luke 24:36-49.

The group of women also met Jesus, before they found the disciples. They worshiped Him and were directed again to tell the disciples. Matt. 28:8-10; Luke 24:9-11. A week later He again appeared to eleven of the disciples and showed them the wounds to prove that He had arisen. Jno. 20:24-29.

The women met Peter and John first. They hurried to the sepulchre but also found it empty and the grave clothes lying in order. Luke 24:12; Jno. 20:3-10. Finally the disciples went to Galilee, but apparently not because they were obeying His directions. He met them on the seashore and taught the great lesson that they were to feed His sheep and lambs. Jno. 21:1-24.

The watch of Roman Soldiers realized what had taken place and that they were helpless to prevent it. They went in to the city and reported it to the Jewish rulers who had secured them. Matt. 28:11-15. He met a multitude of above five hundred on a mountain in Galilee. At another time He was seen of James and then by all the apostles. I Cor. 15:6-7.

Peter saw Jesus but we do not know just when or where. I Cor. 15:5. While at Bethany teaching the disciples, He suddenly ascended up into Heaven, to be no more personally by them. Mar. 16:19-20; Luke 24:50-53; Acts 1:9-13.

Christ met two of the disciples walking to Emmaus, conversed with for a long time, dined with them and then made Himself known to them. Their conversation was such that, once they Anyone who doubts the resurrection of our Lord and Savior, Jesus Christ, after

so many appearances and so much proof and teaching, we can only let them be faithless still. Dear reader may you believe and serve Him with your might while you have life, time, and opportunity. For you will believe and want to serve Him when He comes in His power but alas that will be too late.

NON-RESISTANCE

Paul R. Myers

Non-resistance is a fundamental doctrine, clearly and definitely taught in God's Word, and is to be practiced by all who claim to be Christians.

Many times we think of non-resistance as it applies to carnal warfare, only. It definitely does apply there, but it applies many other places also.

We find in God's word that there are two kingdoms set up, namely, God's kingdom and the kingdom of this world, whose king is satan. Christians are to be separated from the world and therefore from satan. By this separation, we choose to leave Satan and to follow God and Christ. When we make this choice, there are

a number of doctrines which we must believe in and be obedient to. Non-resistance is one of these doctrines.

A very good definition of non-resistance is "Love in Action." As we continue the subject we will find that this definition is very applicable. We believe in non-resistance for a good many reasons. First, it is Bible. The old and new testament are full of teachings on this subject. Second, Jesus, whom we claim to be followers of, taught and practiced non-resistance. Other reasons include being obedient to the Word and much of the Word is based on this principle. To obey the Word will be practicing non-resistance.

In I Corinthians 13:8 Paul tells us "Charity never faileth." Charity is love. Therefore, when we put "Love in action" it never faileth. If we use resistance in trying to overcome our brother, or sister, we will fail. If we use love, we will succeed. Much can be accomplished by being meek and loving. Nothing can be gained by strife, by challenge or bantering. In our daily life, we should be mindful of the power that is ours given in these three words of

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scripture.

In Exodus 20:13 we have the commandment, "Thou shalt not kill." We have the same teaching in the New testament. This scripture is plain and very clear. Carnal warfare involves killing men on a wholesale basis. Therefore, to be non-resistant, to put love in action, we can not go to war. If we love someone, we surely would not want to kill them. War is designed to kill. Not only must we refrain from going into direct war, but in order to be completely

non-resistant, we can not engage in any enterprise which is connected with, aids in, or is a part of the war machine. War is a breeder of hate. God is love. To be a follower of God, we must be non-resistant.

We must be non-resistant because it is God's plan that we be docile, meek, longsuffering, forbearing one to another. It is a sign of our separation from the world. We just do not do the things the world does. We are in His kingdom and His soldiers do not fight.

Christ teaches us the better way. In Matt. 5:44 in speaking to His followers he says, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

In Romans 12:19 we have Paul's admonition along this line. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." In the 18th verse we are taught, "If it be possible, as much as lieth in you, live peaceably with all men." This does not

sound like war and strife, but like love one to another. God.

A Christian does not take up the weapon of war. II Cor. 10:4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." We are rather to put on the whole armour of God. If we put on the armour of God, He will cause us to be victors over Satan and all his evil devices and temptations.

We have a better way of dealing with our enemies if we take the scriptural way. Proverbs 25:21-22 says, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; For thou shalt heap coals of fire upon his head, and the Lord shall reward thee." By this method we not only overcome our enemy, but shall receive a reward from the Lord.

Jesus certainly gave us a lesson on non-resistance when he rebuked Peter for smiting off the servant of the high priest's ear. There he restored the ear and told Peter that all they that take the sword shall perish with the sword. There is no home in heaven promised for those

that obey not the Word of

A few more choice scriptures on the subject of non-resistance include Romans 12:17, "Recompense to no man evil for evil. Provide things honest in the sight of all men." Matt. 5:38-39, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil. But whosoever shall smite thee on thy right cheek, turn to him the other also." Titus 3:2, "To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." There are many more.

The 13th chapter of I Corinthians is called the love chapter. We surely can say that it covers a number of phases of non-resistance. Let us concentrate more on peaceful living day by day, than applying this subject in time of war only.

Box 177, Greentown, O.

Hope is like the cork to the net, which keeps the soul from sinking in despair; and fear, like the lead to the net, which keeps it from floating in presumption.—Bp. Watson.

APOSTASY

W. E. Bashore

In our first article on this subject, we studied the scriptures and found that to be in harmony with God, one must be in harmony with his will, or with the word of God. We are in harmony with God only when we conform to his will or obey his commandment. It follows, that when we cease to be in harmony with God or cease to be in God's favor. This is what is meant by, "falling from Grace," or "apostasy."

We want to study a few men who once were in God's favor, and then meet failure because they did not do what God directed them to do. The first is Saul.

I Sam. 10:6-10, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them—for God shall be with thee—seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do. And the Spirit of the Lord came upon him and he prophesied among them." Note 1, Spirit of the Lord came upon him. Second, He

prophesied. Third, God shall be with thee. Here the Lord was with Saul, and he was in God's favor because he was obedient unto the Lord.

I Sam. 28:16, Then said Samuel, "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" Here God has departed from Saul, and has become his enemy. Why? Because Saul failed to obey God. And by failing to obey God, Saul met the enmity of God. He was no longer in favor with God.

I Tim. 5:12, "Having damnation, because they have cast off their first faith."

II Tim. 2:18, "Who concerning the truth have erred, saying that the resurrection is passed already: and overthrow the faith of some."

I Tim. 1:19, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."

Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

The above scriptures show, that there were some who were in harmony with God,

and some of them rejected the law of God, and as a result did not continue to enjoy his favor. In the face of these scriptures and others, there are people who say you cannot fall from Grace. If you cannot fall from Grace, then a child of God cannot live as to cause the displeasure of God.

Can a child of God steal? You answer, "yes." Can a child of God lie? You answer "yes." Did he fall from grace, or meet God's displeasure? If "no," then God favors stealing and lying. Because, if he did not fall from grace, he is still in God's favor. God does not favor these sins or the man that commits them, regardless of who the man is. So is it with every sin. If a child of God can lie, what will the result be? "All liars shall have their part in the lake which burneth with fire and brimstone." Rev. 21:18.

If a child of God cannot sin, and be lost, why did God give a law of pardon for his wayward children? We read, John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condem-

nation; but is passed from death unto life." Notice, they "passed out of death." What made them dead? They were dead in trespasses and sins. Eph.2:1. Then life from death, is life from sins, it is forgiveness of our past sins. We cannot live to God and live in sin. The "life," from sin, is "eternal life" from them. Sins once forgiven are never remembered against you. From these sins you have eternal life, you will not come into condemnation for those sins again.

As man become dead in sin by transgressing God's law, it is true that he will die a similar death every time he sins—or transgresses God's will. If this is not true, then the same causes cease to produce the same effect. You will have sin without death.

God says: "The soul that sinneth, it shall die." Ezek. 18:20. We ask, How do we die? The answer is, we die in sin. Therefore, if a child of God sins, he dies. What is the consequence of this death? God says: "Your iniquities have separated between you and your God." Isa. 59:2. When the child of God sins he is separated

from God.

It is evident that man cannot sin prior to his existence, you must exist before you can sin. This being true, every sin you commit is while you exist. There is no pardon for you after death, you must be pardoned of your sins while you are alive. The one that dies in his sin cannot be with Jesus in glory.

Pardon is received in time, you cannot be pardoned after you reach eternity. But as time is not eternity, why did Jesus say, "Hath everlasting life?" It is in the sense that I have shown, that life, means pardon from past sins. When God pardons, he remembers our sins no more; hence we have "everlasting life," from death in those sins. When you sin again you pass into a state of condemnation into a state of death, again. "The soul that sinneth shall die." That soul shall remain in that death until pardoned, and as there is no pardon beyond the grave, then you must be pardoned during your life here, or die in your sins, and to die in your sins, means that you will not be with Jesus in eternity.

Therefore you can be

saved from your past sins, you cannot be saved from any future sins, because you have not lived in the future, and cannot sin during a time in which you have not existed. We have today and live now, and not in the future, and therefore all the sins you have had pardoned were sins of the past. Sins must exist before they can be pardoned. When sins are committed they are charged against you and must be pardoned. I am fully persuaded that if you will carefully study the foregoing you will see the necessity of getting right with God, and remaining right, or be eternally lost.

Ceres, Calif.

Those who are greedy of praise prove that they are poor in merit.—Plutarch.

"As He died to make men holy, let us kill to make men free." The peacemaker's contention is that killing does not make men free; it enslaves both the killed and the killer. We killed to make men free in 1914 and 1941 but we only fastened new dictatorship on the world.

THE RESURRECTION

Wm. N. Kinsley

Jesus saith, "I am the resurrection." Luke 14:13-14, "When thou makest a feast call the poor, the maimed, the lame and the blind, and thou shalt be blessed . . . For thou shalt be recompensed at the resurrection of the just."

John 5:25, 28-29, "Verily, verily, I say unto you, the hour is come, . . . when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

I Cor. 15:12-23, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; be-

cause we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits: afterward they that are Christ's at his coming."

Acts 2:30-32, "God had sworn with an oath to him (David), that the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

I Cor. 15:35-38, 42, 44, 46-

47, 49-52, "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Luke 20:34-36, "Jesus answering said unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

I Thess. 4:14-17, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet

the Lord in the air: and so shall we ever be with the Lord."

Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power. Rev. 21:1-2, 5, 7, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

John 11:23-26, "Jesus saith unto her, Thy brother shall raise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

I Pet. 1:3, "Blessed be the God and Father of our Lord

Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

The word resurrection means: to bring back to life or to use, a revival from being dead, a rising from the dead. In the resurrection of Christ, we have an assurance of the future resurrection of men. A manifestation of the power of God.

Hymn

Oh precious cross: Oh glorious crown:

O resurrection day,
And then go home my crown to wear:

For there is a crown for me.
And palms shall wave and harps shall ring,

Beneath heaven's arches high.
The Lord that lives the ransomed sing:

That lives no more to die.

Hartville, Ohio.

The man who trusts his obedience is apt to be concerned about what people think or say about his obeying this command or that one, but the man who trusts Christ's obedience is concerned to know what his master would have him do, for he loves Jesus.

THE BILBLE MONITOR

J. A. Leckron

In the March 1st issue of The Monitor, I noticed an article of the same heading by Bro. Marks in which he says he has had the Monitor coming into his home for about 15 years. Well, we can say we have been having it coming into our home since before the Dunkard Brethren church was organized at Plevna, Ind., in 1926. We have had every copy of it and that means we have the first copy which has the picture of Bro. B. E. Kesler and wife on the cover page.

My wife and I had taken stock in the Bible Monitor, and a little prior to the organization of the Dunkard Brethren church, we received notice to be at Plevna, Ind., on such and such a date for the stockholders of the Bible Monitor. We did not know just where the town of Plevna was, so we inquired, and found it was 12 miles northeast of Kokomo, Ind. We had never heard of the place before, but we went on the date given, and there were people there from Missouri, California, Iowa, Indiana, Pennsylvania and

several other states.

Not all of them knew what they were going there for, but it was not long till we knew what the little Bible Monitor had brought about, which we claim was the re-organizing of the Church, so that we all could get away from the worldliness that was creeping into the church. Yes, we are like Bro. Marks, we like the Monitor and love the church, and enjoy reading of the letters from the churches, and the good articles that it generally contains.

I think we could do more good if we would send the Monitor to non-members, so they could read and learn of the right way. I am sending to three different ones to-day who are not members, but who are interested. We are surprised to find that so many of our own members do not take the Monitor. If we want to do mission work we better take the paper that gives us missionary zeal. Trusting the Monitor will always be what God wants it to be is our prayer.

Anderson, Ind.

He who loses hope, may then part with any thing—
Congreve.

GREAT COMMISSION AND ASCENSION OF CHRIST

J. F. Marks

Christ, knowing His time in this world was short, to be with His loved ones before He would ascend into heaven, gave His disciples the great commission. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world." Matt. 28:19-20.

Christ wanted the plan of salvation spread to all the nations of the world. The time Christ spoke these important words to His disciples, all power was given to Him in heaven and on earth. All the conspiracy plotted against Him was a failure. Christ wants all His commandments taught, spread and observed in all nations.

We can have Christ with us in spirit if we believe in teaching and observing all things He has commanded

us. Do we realize what a great responsibility is ours if we teach and never become doers and thereby observe Christ's commandments. We are not holding Him up before fallen humanity.

The utmost thing in our lives should be to please Christ by obedience through faith. We should have a great concern for the unsaved. Are we doing our part in the world? After Christ arose from the grave He appeared on earth at different places. It must have been a joy to the disciples to be with Christ after He was so cruelly tortured and killed. We are told some doubted when told of His appearance.

During the forty days after the resurrection, Christ spoke to His disciples about the kingdom of God. They still did not fully understand that His kingdom would not be like the kingdom of David. Not long before the ascension, when some of the disciples asked Jesus if He would not restore the kingdom of Israel. Jesus told them they were not to know God's plans concerning this matter. He promised them power from heaven that they might wit-

ness boldly for Him. They were told not to go away from Jerusalem till they received the Holy Spirit.

He told His disciples that He was going to leave them to prepare a place for them. The last place Christ was with His disciples here on earth was on the Mount of Olives. When suddenly He ascended into heaven, a glorious place, then they could see their Master no more. For some time they stood gazing up toward heaven. What a wonderful scene it must of been to them. I believe it was a sad event to those who lost so great a Master in Person. They must have realized what a great gain to Christ.

Then they did as Christ had told the. They went to Jerusalem to receive power from on high, the Holy Spirit. Today we have the privilege of being a powerful witness for Christ in the world. In order to do so we must accept the plan of salvation and work that others may receive salvation. Are we concerned about the unsaved as we should be?

Before Christ ascended to heaven, He said that He would come back to the world. It appears that we

are approaching the time of His coming. Conditions in the world are terrible. Many sad events confront the true Christian. Let us show by our works how we appreciate the wonderful work Christ had done for us. May our lives be such that we will be permitted to share in the glory throughout eternity.

R. 1, Felton, Pa.

NEWS ITEMS

GENERAL CONFERENCE

Plans have been made to accommodate General Conference at the Turlock fairgrounds from May 28 to June 1.

Turlock, Calif., is located on U. S. highway 99 between Merced and Modesto, Calif., and is directly on the main line of the Southern Pacific railroad.

Meals for Conference will be furnished by the Fourth district, and will be paid by free-will offerings which will be taken at each meal during Conference.

Reservations for cottages will be made if you write me. More information on other lodging will be given soon.

In applying for cottages be sure and state how many and what accommodations you would like. Those that plan to come to Conference please let us know as soon as you can. We are looking for a good representation from the East, so

plan now to attend Conference.

Hayes Reed,
R. R. 1, Box 605,
Ceres, Calif., (Sect.)

GENERAL CONFERENCE

General Conference will convene near Turlock, Calif. Standing committee will hold the first session Saturday afternoon, May 28. Meetings of the various Boards will be held Saturday morning. Standing committee meeting on Monday and Tuesday will be followed by the opening business session on Wednesday. There will be preaching services Saturday p. m., and forenoon, afternoon and evening on Sunday, Monday and Tuesday.

Program Committee.
Ray S. Shank, Writing Clerk.

PUBLICATION BOARD

The Publication Board will please try to meet at General Conference, Saturday, May 28th, at 10 a. m. We would appreciate a full attendance.
Harry Andrews, Chairman.

MAILING LIST

The mailing list has been revised up to March 15th. All renewals, new subscriptions and address changes, prior to that day should be corrected on your address label. Please drop a card if any errors still remain on your label.

Editor.

MT. DALE, MD.

The Mt. Dale congregation met in regular annual council on March 12, with Elder O. L. Strayer in

charge. He read the first chapter of James, commented on the same and lead in prayer.

The business of the meeting was transacted in a very pleasant manner. There was not much business to take care of. We elected Sunday school officers and the following delegates to District meeting: Joshua Rice, F. K. Whipp and S. P. Rice. As spring is near, the church has decided to make a strong effort to paint the interior of our church building. As we are few in number, we are trying by the help of God to do what we can.

We decided to hold our Lovefeast the last Sunday in September, the 25th, an all day meeting. Come all who can and worship with us. It makes us feel good to see others of like precious faith drop in at our meetings anytime. As you know the responsibility rests largely on our brother, Joshua Rice, who is handicapped to a certain extent physically.

Bro. Strayer remained overnight with us and gave us a good sermon the next morning. Bro. Myers, wife and daughter, from the Shrewsbury Congregation also came to worship with us. These all encouraged us. We ask an interest in the prayers of the faithful in behalf of the work at this place.

E. May Rice, Cor.

GOSHEN, IND.

Our regular council meeting convened Friday evening, March 18. Song No. 382 opened the services. Bro. George Replogle read Phil. 2 and led in prayer. Bro. Harry Gunderman then took charge.

We decided to have our Bible study every Wednesday evening be-

ginning in June. Two queries were sent to District Meeting. Delegates are Harry Gunderman, J. W. Priser and Dallas Sigler; alternates, Bro. Roy Swihart, George Replogle and John Wallace. Our evangelist was chosen if he can be obtained for our series of meetings next fall.

An offering of \$7.00 was taken, report read and approved. The closing prayer was given by Bro. Earl Brubaker. The following morning we had with us Bro. Lawrence Beery, wife and son. Bro. Beery gave us a stirring message in no uncertain sound, as did also Bro. Henry Besse a few Sunday back. May God bless them in His service.

Sarah E. Yontz, Cor.

WAYNESBORO, PA.

The Waynesboro congregation of the Dunkard Brethren church met for council meeting on March 26th, with official meeting at 6 o'clock and regular meeting following. Hymn no. 28 was sung in opening. Bro. Flohr led in prayer and gave us some spiritual food from Paul's teachings.

Delegates to district conference were elected. Treasurer's report was read and approved. Sunday school officers were elected with most remaining the same.

It was decided we should hold our spring Lovefeast on Sunday, May 1, 1949. Services will begin with Sunday school at 9:30 a. m. with Communion following the afternoon worship. An invitation goes out to all who are able, asking that you be with us for this service. Bro. John Wisler led our closing prayer and doxology was sung.

The Lord's work has been done

according as He has laid it on our hearts. May He continue to help us in doing more for His kingdom.

Ruby Sowers, Cor.

NEWBERG, ORE.

The Newberg Dunkard Brethren met in regular quarterly council March 26th, at 2 p. m. Song No. 210 was sung after which Elder Galen B. Harlacher read a scripture and led in prayer.

We decided to hold our spring Lovefeast Saturday evening, April 16th. We hope to have some of the Wenatchee brethren with us to enjoy the feast.

There are a number of us looking forward to our Annual Conference which, if the Lord is willing, will be held in the Ceres congregation in California. May we all pray for the success and spiritual uplift of of the church, that the Lord's work be magnified, and that His name be praised.

Mollie Harlacher, Cor.

NOTICE

The Lord willing, the undersigned expects to make a trip to the west coast this spring in church work and for a visit to friends and relatives.

As editor of the Monitor for a period of years, we contacted many people scattered over the country and through correspondence friendship of kindred minds developed.

Having suffered a nervous breakdown with accompanying inactivity for a period of two years we lost contact with many of these friends.

It is our desire, in making this contemplated journey to meet per-

sonally as many of these parties as possible.

Please notify us at once if you would like for us to visit with you for a few minutes, giving us location and address so that we may plan our route accordingly.

In Christian love,

L. W. Beery.

OBITUARIES

SISTER RENSBERGER

Elizabeth Alice Rensberger, daughter of Mr. and Mrs. Jacob Leer, was born in Harrison township, Ind., June 1, 1865, and departed this life March 5, 1949, at the age of 83 years, 9 month and 4 days.

On June 10, 1886, she was married to Jonas Rensberger, who preceded her in death on Feb. 25, 1944. Two children were born to this union, Harvey of Goshen, and Mrs. Chas. (Florence) Kipker, of Elkhart, Ind., who with the following survive: 11 grandchildren and 10 great grandchildren and one sister, Mrs. Bertha Reed, who has resided with her sister for many years, since Bro. Rensberger's death. Sister Rensberger and Sister Reed have still remained together till this winter, first a few weeks with her son and a few weeks with her daughter, where she passed away.

Bro. and Sister Rensberger united with the Dunkard Brethren church a few years after its organization in the Goshen congregation to which they proved faithful till the end. Her entire life was spent in the Goshen community.

Funeral services were held in the Goshen, Ind., Dunkard church. Bro. Geo. Replogle, assisted by Bro. Roy Swihart, conducted the services.

Sister Yontz, Cor.

BROTHER DRAKE

Keith LaVon Drake, son of Ruth and Harold Drake, was born near Monroe, Mich., Oct. 28, 1918, and departed this life at the home of his parents near Pioneer, Ohio, on March 24, 1949, aged 30 years, 4 months and 26 days.

He came home sick, from his work as a printer in Detroit, in the second week of June, 1948, and has suffered much under his affliction during the eight months which followed.

On Oct. 28, 1932, he united with the Dunkard Brethren church and remained faithful to his faith until death overtook him. Keith spent much time in the reading and study of his Bible. He was zealous in his worship of the Father in Heaven and believed in a strong prayer life.

In passing, he leaves many friends to mourn their loss.

My Creed

I have the faith to know that this deep sorrow

Weighing upon my heart will lift at last;

That I shall waken on some glad tomorrow,

Happy once more, the troubled darkness past.

And I have hope—I keep its fire burning,

Although my soul and body be distressed—

The hope that somehow with the old earth's turning

This pain will cease, and time will
bring me rest.

Oh, I believe that He who walks be-
side me

Closer than any lover, any friend,
Will lead at last, no matter what be-
tide me,
Into the sunlight at the journey's
end.

Funeral services were held March
27 at the Pleasant Ridge church,
with the writer in charge, using as
his text, Psa. 37:37. Brethren Wm.
Carpenter, Henry Besse and Paul
Myers assisted in the services.

Vern Hostetler,
Montpelier, Ohio.

THE LITTLE SCHOLAR

I am a little scholar,
I daily go to school,
To learn my Master's lessons,
The perfect Holy rule.
The scholars, they all love Him,
The school is good and free,
Come all ye careless sinners
And go to school with me.

Chorus—

Then palms of victory,
Crowns of Glory,
Palms of victory I shall wear.

I am a little Christian,
The Lord has made me so,
A lonely little creature
What wonders I can do.
I love the things I hated,
I hate the things I loved,
My Master has prepared me
To reign with Him above.

I am a little preacher,
I preach the Gospel free,
And what my Master gives me,
I give it all away.

And when my heart is empty,
I go to the Master's store,
And tell him all about it,
He smiles and gives me more.

I am a little watchman,
I stand on Zion's hill,
And when the foe is coming,
I give a certain call.
Go blow the gospel trumpet,
And let the people know,
That all who will take warning,
May escape the fearful foe.

I am a little shepherd,
I feed my Master's sheep.
'Tis on the hill of Zion,
It's them I love to keep.
The food my Master gives me,
With which I feed the flock,
It's the word of life divine,
And honey from the rock.
Sel. by E. May Rice.

NOVEMBER ACTIVITY REPORT—HEILBRONN, GERMANY

It's the usual thing which
makes for conversation. One
day a returned prisoner of
war from Czechoslovakia
was seen by one of the volun-
tary workers here, dejected-
ly staring at nothing. She
asked him if she could help
him, and he said he did not
know, he would like to find
some family who could and
would help him. She said,
"Come with me, I know just
the place." She brought him
along to the barracks. Mon-
day always finds 15 to 20

volunteers sewing for others here, and they all become interested in this case, and patched first his trousers, while he sat in the library covered with a blanket. Then they went to work on his coat and shirt. It appeared that he had come back to Heilbroon to visit his former home, but he had lost wife and children on December 4, 1944 (the night of the great bombing attack) and so he decided to go on to Rastatt to some friends of his. Voluntarily, each woman donated a few pfennig, a mark, or two until there was enough to pay for his train fare to Rastatt. We added a pair of socks, some underwear, a towel, a shirt and he was one happy man when he was ready to go.

A few notes on the sewing room, since that is my special care. I see the need for this project for many years to come. I've seen women make coats out of army blankets, make an attractive dress out of two worn out dresses, knit new sleeves into a sweater; with the aid of a seamstress, they can help themselves in a hundred different ways. It is true they sometimes take advantage of us. We know that one

woman will tell the next, "Just take all your old rags to the Nachbarschaftsheim, and they'll fix you a nice dress out of it." (And we do just that when it is possible and practical.) We're particularly pleased about the voluntary workers on Monday. Many gave one day each week for months to sew for others. There has been no remuneration for this. However, we plan to do something for them for Christmas. Some come because they enjoy the coffee morning and afternoon, some come now because the barracks are warm, some come because they like to visit with the others; some because they have little at home to keep them busy, some because they are philanthropists at heart, but altogether, they work well and a great many families are helped through this project.

—From Mennonite Women's Activities Letter.

GOOD FRIDAY MEDITATIONS

And sitting down they watched Him there. Matt. 27:36.

Did you ever watch some

one die—perhaps some close friend who meant much to you? There are two days in the year that are especially outstanding to the writer. First, the day on which his mother died, and second, the day on which his Saviour died. Good Friday brings to mind the later. In our meditations today we want to dwell briefly upon: (1) The Crucifixion Scene, (2) Who Beheld It, (3) Blessings To Me Because Of It, (4) My Reaction.

I The Crucifixion Scene

Matthew informs us that among the things that took place in connection with the murdering of the Son of God, were the following:

1. They scourged Jesus. Matt. 27:26.

2. They delivered Him to be crucified. v. 26.

3. They stripped Him. v. 28.

4. They put on Him a scarlet robe. v. 28.

5. They put a crown of thorns upon His head. v. 29.

6. They put a reed in His right hand. v. 29.

7. They bowed the knee before Him, mocking Him. v. 29.

8. They spit upon Him. v. 30.

9. They smote Him upon the head. v. 30.

10. They led Him away to crucify Him. v. 31.

11. They gave Him vinegar to drink mingled with gall. v. 34.

12. They crucified Him. v. 35.

13. They cast lots for His vesture. v. 35.

14. Sitting down, they watched Him there. v. 36.

II. Who Beheld It

"I saw One hanging on a tree, in agony and blood:

Who lifted up His eyes on me, as near His cross I stood.

That look of love and sorrow said: My life for thee I give;

This blood is for they ransom paid; I die that thou mayest live.

O never till my latest breath can I forget that look!

It seemed to charge me with His death, though not a word He spoke;

Again He looked in love which said; I freely all forgive;

This Blood is for thy ransom paid; I die that thou mayest live.

Then I who, trembling, learned to see, that I my Lord had slain,

Was filled with peace, because for me, He bore that grief and pain.

Thus while His death my sin displays, in all its blackest hue;

Such is the mystery of grace, it seals my pardon, too." —Selected.

Among the many who beheld the Son of God suspended on the cross, between heaven and earth, were these:

1. The centurion, who remarked, "Truly this was the Son of God."

2. The passerby—"And they that passed by railed on Him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it up in three days, save thyself and come down from the cross."

3. The two thieves.

4. Women looking on afar off.

5. Mary Magdalene—"Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene" (John 19:25).

6. His mother's sister—"Now there stood by the cross of Jesus His mother, and His mother's sister." 19:15.

7. John, the disciple whom Jesus loved.

8. Jesus' own mother—"Now there stood by the cross of Jesus His mother... When Jesus therefore saw His mother, and the disciple standing by, who He loved, He saith unto His mother,

Woman, behold thy Son." John 19:25-26.

9. Barabbas—"Then released he Barabbas unto them." Matt. 27:26. Barabbas the murderer found in Christ, his sin bearer and substitute. Do we?

III. Blessings to Me Because of It

1. Pardon—"As far as the east is from the west, so far hath He removed our transgressions from us." Psa. 103:12.

2. Peace—"And, having made peace through the blood of His cross." Col. 1:3.

3. Purity—"When He had by himself purged our sins." Heb. 1:3.

4. Power—"And they overcame Him by the blood of the Lamb." Rev. 12:11.

J. D. Mininger, in Gospel Herald.

THE WAY TO CALVARY

From Jericho to Calvary

There is a great ascent,
And up along that rugged way
Our blessed Saviour went.
He paused to help the needy ones,
Who sat beside the road,
While passing up to meet His "hour"
When He must bear sin's load.

His eyes were fixed upon the cross
That waited just ahead,
While up the rugged height He trod
As though He had no dread;

He knew His enemies were there,
And that His life they sought;
Undaunted to the cross He went
And our redemption bought.

And there upon the cruel cross
He bore our sins away,
And paid for us sin's awful debt
That we could never pay.
And now with grateful hearts we bow,
And worship at His feet,
Who gave His blood, a sacrifice,
Upon the mercy seat.

And in His great triumphal cry
That rent in twain the vail,
That was the cry of victory
And did for us prevail.
Now we can enter in through Him,
Upon the mercy seat,
For we are reconciled to God,
We are in Him complete.
—R. F. Blosser in Gospel Herald.

ECHOES OF THE EMPTY TOMB

Before the tomb of her beloved dead,
Stood Mary Magdalene with
weeping eyes;
She mourned the missing body of
her Lord,
To find her sorrow changed to
glad surprise.

Forth from the empty tomb the
query came,
"Why seek the living here among
the dead."
The Lord is risen, Your loss is
recompensed.
And resurrection hope awaits the
dead.

Still down the changing vista of
the years,
The message of the empty tomb
resounds—

Seek not a dead Christ or a lifeless
hope!
A resurrected Lord with life
abounds.

Forget thy grief, and dry the tear-
stained eye!
Your loss, as Mary's, prove to be
but gain.
She mourned the missing body of
her dead,
To find far better that He lived
again.

For kindly heaven will recompense
each loss.
No soul shall suffer for its Lord
in vain.
For when the resurrection morn
shall dawn,
Your loss shall prove to be eternal
gain.
—Edith Kennel in Gospel Herald.

Boys flying kites draw in their
white-winged birds;
But you can't do that way when
you're flying words.
Thoughts unexpressed may some-
times fall back dead,
But God Himself can't kill them
when they're said.
—Carleton.

SENTENCE SERMONS

I will not much commend
others to themselves, I will
not at all commend myself
to others. So to praise any
to their faces is a kind of
flattery, but to praise thy-
self to any is the height of
folly. He that boasts his
own praise speaks ill of
himself, and much derogates

from his true deserts. It is worthy of blame to affect commendation. — Arthur Warwick.

Think not those faithful who praise all thy words and actions, but those who kindly reprove thy faults.—Socrates.

A truly worth man should avoid naming himself; Christian piety annihilates the worldly me; worldly civility hides and suppresses it.—Pascal.

He that would undermine the foundations of our hope for eternity, seeks to beat down the column which supports the feebleness of humanity.—Unknown.

Praise is the best auxiliary to prayer. He who most bears in mind what has been done for him by God will be most emboldened to ask for fresh gifts from above.—H. Melville.

I expect to pass through this world but once; any good, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now; let me not defer or neglect it,

for I shall not pass this way again.

—Old Saying.

Flatter not thyself in thy faith in God, if thou hast not charity for thy neighbor; I think not thou hast charity for thy neighbor if thou wantest faith in God. Where they are not both together, they are both wanting; they are both dead if once divided.

There is no greater evangelist than the Book itself. Many have testified that they have found their Lord through the Bible alone, with only the Holy Spirit as interpreter.

There is a destiny that makes us brothers; none goes his way alone; all we need send into the lives of others, is what we want to come back into our own.

Don't try to get the best of the other fellow, but try to bring out the best.

Some people pursue happiness, other create it.

Experience is one thing you can't get for nothing.

Does your past, help or hinder you?

ADULT SUNDAY SCHOOL LESSONS

Apr. 3—Rom. 7:13-25.
 Apr. 10—Rom. 8:1-19.
 Apr. 17—Easter—Luke 24:13-35.
 Apr. 24—Rom. 8:20-39.
 May 1—Rom. 9:1-16.
 May 8—Rom. 9:17-33.
 May 15—Rom. 10:1-10.
 May 22—Rom. 10:11-21.
 May 29—Rom. 11:1-18.
 June 5—Rom. 11:19-36.
 June 12—Rom. 12:1-10.
 June 19—Rom. 12:1-21.
 June 26—Rom. 13:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 3—Abraham and Lot Prosper. Gen. 13:1-18.
 Apr. 10—God Renews His Covenant. Gen. 17:1-9.
 Apr. 17—Jesus Arose From the Dead. Matt. 28:1-10.
 Apr. 24—Abraham's Concern for the Righteous. Gen. 18:17-33.
 May. 1—God Sparing Lot's Family. Gen. 19:12-29.
 May 8—Abraham Sacrifices. Gen. 22:1-19.
 May 15—A Wife is Sought for Isaac. Gen. 24:10-28.
 May 22—Isaac Obtains a Wife. Gen. 24:50-67.
 May 29—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 June 5—Jacob's Dream. Gen. 28:10-22.
 June 12—Jacob Meets Rachel. Gen. 29:1-14.
 June 19—The Meeting of Jacob and Esau. Gen. 33:1-17.
 June 26—Joseph's Two Dreams. Gen. 37:1-11.

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BIBLE MONITOR

Vol. XXVII

May 1, 1949

No. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MOTHER

Mother, dearest name on earth,
Who can tell a mother's worth?
First to greet us with a smile,
Welcoming a crying child,
Took us in her arms of love
As a gifts sent from above.

Tenderly for us did care,
All our joys and sorrows share,
Watching o'er us day and night,
In our growing found delight;
Toiled for us that we might be
A blessing to humanity.

Taught our little lips to pray—
In a simple childlike way,
Told of Jesus and His love,
How He left His home above,
How He blessed the children small,
How He died then for us all;

Taught that we God's Word obey,
Jesus is the Truth, the Way;
How He cleanses every sin
If we walk and trust in Him;
And her prayers for us did rise,
That we gain the heavenly prize.

Admonitions, kind advice,
Mother gives us for this life;
She has gone the road before,
Now understands life more and
more.

Mother is a friend indeed,
A friend in joy, a friend in need.

In mother's life we see these three:
Faith and hope, and charity;
Faith in Jesus' blood to save,
Hope of life beyond the grave,
Love, as only one can love,
That's born again, born from above.

As Paul of old, we hear her say,
"Children, follow me today,
Only as I follow Christ;
Whose life for us was sacrificed,
I am human, I may err,
But in Christ I'll not despair."

An honest life is mother's plea,
Uprightness and simplicity;
Separation from the world,
Peculiar people for the Lord,
A temperate life, a life of prayer,
And we Christ's friendship then
shall share.

Friends perhaps may us forsake,
When we make a sad mistake;
But the mother's heart is true,
All her love shines out anew;
Lovingly she bids us cease,
Confess our faults and find sweet
peace.

Trials come, temptations sore,
We need real prayers more and
more;
Alone with God, some prayers arise,
Far above the lofty skies;
Praise the Lord, it is none other,
Than our praying, Godly mother.

Godly mothers of the earth,
Who can tell us your great worth?
Far more precious than the queen
Who with natural eyes is seen;
Shining forth as jewels rare,
'Mongst the fairest of the fair.

In the precious Book of old,
Our Godly mother's worth is told;
Her price doth rubies far exceed,
A home without her is in need;
For the deeds done in her days,
A virtuous mother shall be praised.

She rises early, it is said,
That her family may be fed;
And be clothed in garments warm,
Thro' the winter's snow and storm;
She eats no bread of idleness,
And helps the poor in their distress.

Words of wisdom do proceed
From her mouth for every need;
The law of kindness is her tongue,
Her children bless her every one;
Her husband trusts her all her days,
A virtuous mother, she is praised.

I thank thee, mother, for thy love,
For guiding me toward heaven
above;

For thy tender watch and care,
For thy never-ceasing prayer;
For forgiving me always,
I love thee more than I can say.

Bless my Godly mother, Lord,
Bless mothers all that keep Thy
Word;

Bless them with abundant life,
No joy nor comfort them deprive;
Lead them gently by Thy hand,
Till they reach the Heavenly land.

What if mothers cease to pray?
Soon the lambs shall go astray.
Satan leads them into sin,
Lost they are in following him;
Sad and bitter be the wail,
Souls are lost, when mothers fail.

Barbara Cripe in Gospel Herald.

FRIENDSHIP

We have just spent much time over the Easter season studying and meditating on the arrest, trial and suffering of our Lord and Savior, Jesus Christ. The deception and injustices connected with these events has left many thoughts and questions on our minds. Are we prone to any of the shortcomings that were brought out in the various characters connected with His suffering and death? Must Jesus bear the cross of sins alone and all the rest go free? What kind of followers are we who have the clear account, of the events connected with the plan for our soul's salvation?

As we look back over the determining thoughts which cost our Savior's life, we are made to marvel at the weakness of sinful man. The Jews had used all efforts to try to convince Pilate that Jesus Christ was so guilty that He should be crucified. They had almost failed, as Pilate questioned them and questioned Christ, he was convinced to exclaim unto them, "I find in him no fault at all."

Ignoring justice, Pilate was deciding how to use a smooth policy on both sides, as he, "sought to release him." Now the leaders of the Jews cunningly decided to use their last scheme on the recently appointed governor of a recently conquered nation.

"But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." John 19:12. They here threatened him with a statement that touched him in a very sensitive and tender spot. We know that the Jews had no tender or patriotic feeling for Caesar, who had just recently deprived them of their coveted and long held self-government.

In order to gain their end, the Jews had touched Pilate in this weak spot in the pride of man. It may be the right and proper way but what will your friends or, in this case, your superior think? Paul advises and warns us against binding ourselves to the favor of men rather than to the commands of God.

"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say,

The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

David advises us along the same thoughts, "I call upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear: what can man do unto me: The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put confidence in man." Psalms 118:5-8.

Friendship is one of the blessings of God that we may build one another up in that most holy faith while here on earth. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1. But how far shall friendship go?

Shall we sacrifice the commandments and ordinances of God for friendship? "Think not that I am come to send peace on earth: I came not to send peace, but a sword. And he that taketh not his cross, and followeth after me, is not worth of me." Matt. 10:34, 38. If friendship among relatives, neighbors, or even brethren

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is going to lead us away from the gospel as taught by Christ and the Apostles, we had better forsake them. Yes, Christ even tells us to forsake father and mother for His sake.

Pilate chose, as he thought, the lesser of the two evils and lost his opportunity to deal out justice and save his Lord. Dare we accept any appearance of evil in our speech, our attendance at questionable places, our dealings with mankind; in order to maintain friendship?

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4.

"MOTHER"

Melvin Roesch

Rom. 13:7, "Render therefore to all their dues; tribute to whom tribute is due: custom to whom custom; fear to whom fear; honour to whom honour." In the chapter from which this verse is taken, the first part stresses the importance of subjection to magistrates, and in the above verse, the language, "Render therefore to all their dues" would cover any who deserve this recognition; so in connection with this we will use Eph. 6:2, "Honour thy father and mother; which is the first commandment with promise."

I am convinced that the writer referred to godly parents, for in the preceding verse, the command "Children obey your parents in the Lord: for this is right," Eph. 6:1. In connection with this, I would like to use Titus 2:3-5, "The aged women like-

wise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discrete, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

The wise man Solomon says, "Who can find a virtuous woman? for her price is far above rubies," and in the same chapter, "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, shall be praised." I believe that godly mothers are one of the greatest assets that any nation, country or church can have, and certainly are deserving of the honour due unto them, and we should reverence them, not just on Mother's Day, but every day of the year.

But I question the idea of paying honour or giving reverence to such as Herodias, who requested the head of John the Baptist; or of Athaliah, who was the mother of King Ahaziah, the scripture reads, "For his mother was his counsellor to do wickedly." And also

Jezebel, who seemed to have an ungodly desire to do away with every one who was just and righteous. Certainly we have both classes of mothers in our day, those that are deserving, and those that are just a sham; as I was working a few years back, I overheard a conversation between a grandmother and a small boy, the grandmother was trying to get the child to do an errand, and after much coaxing a small reward was offered, the child remarked, "I don't trust you," without doubt this child had been deceived sometime by this grandmother, who had betrayed her honesty.

In our pilgrim journey along life's highway we meet with folks, who have had the misfortune to be orphans, and in speaking along these thoughts of mothers, some of them remark, that they would give most any thing in life in order that they could have had the experience of a real mother's love bestowed upon them; which reminds us, that maybe a great many children who have real mothers, do not appreciate them as they ought.

"The mother, in her office, holds the key of the soul:

and she it is who stamps the coin of character, and makes the being who would be a savage, but for her gentle cares, a Christian man."—
Author unknown.

Wauseon, Ohio.

HEIRSHIP

Paul R. Myers

An heir is one who is the recipient or receiver of a legacy. We can become an heir to a legacy of this world's goods two ways. One is by law. When parents pass away and leave no will, the law provides that the nearest kin be given the legacy. The other is by will. Parents and others who have goods to bestow can provide its distribution according to their desire, by making a will prior to their death. Once a will is made, it, according to law, supercedes all former claims or promises.

There is one thing in common to the distribution of property by law or will, and that is, that the legacy nearly always goes to sons and daughters. They receive it by law in the absence of a will, and they receive it by inheritance if a will has been provided. There are excep-

tions to this rule, if the son or daughter has not been a loyal member of the family. However, it is understood that sons and daughters are rightful heirs to their parents' legacy or estate.

We become heirs to such property two ways. We can be born into the family as sons and daughters. We can be adopted children. In either instance, we are recognized by the law as rightful heirs.

Now let us turn to Galatians, the fourth chapter and notice the first seven verses. "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them, that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou are no more

a servant, but a son; and if a son, then an heir of God through Christ."

Here we have a beautiful picture. Prior to Christ's coming, we were under the law. We were slaves in bondage. We were as servants to rulers. The people who lived under the old testament surely had a very strict law under which they lived. There was no escape from the law. When Christ came, He freed us from that law. He brought a new dispensation. He brought not the law, as termed in the old testament, but He brought a new law, the law of Grace. He came to establish His kingdom. He came to bring peace and good will among men. He came that we might become sons and daughters of God. He came to bring us a legacy which was not provided for under the law.

Under the law, death often-time was the penalty. There was no escape. Here Paul tells us that God sent forth His Son, Jesus, to redeem them that were under the law. Redeem means to buy back, which is exactly what Jesus did. He paid the penalty of sin in our stead, redeeming us from the pen-

alty of sin.

Now let us think of being heirs in His kingdom. In other words, we want to be a recipient of a part of His legacy, which is eternal life. This legacy differs from a carnal legacy, in that it is not obtainable by law. Man has no jurisdiction over the distribution of eternal life. Therefore, the only way we can become an heir is to be born into His kingdom. To become an heir we must become the sons and daughters of God. We become sons and daughters through baptism, which is a new birth. We are born into the family of God. We become God's children.

"And if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified together." Rom. 8:17. The fifth verse of the 4th chapter of Galatians says "To redeem them that were under the law, that we might receive the adoption of sons."

It must be understood that in order to be adopted of God, we must be born again. We can not become His children any other way than to be born into His family.

In the distribution of God's legacy, none is willed to other than His family. No matter how near the kingdom we might think we are, if we are not His children, we will not be an heir. When God's will is probated, only true children will receive an inheritance.

Sometimes in this life a son or daughter may be left out of a will. This does not happen in the will of God. All shall receive a crown, a reward, an incorruptible inheritance. There will be no contesting His will. That will is forever settled. The big object is to put ourselves in proper relationship with Him that we might be a rightful heir.

God's Word is plain. We know His will and if we do not obey it, we will not be an heir. We need not wait until judgment day to learn if we are a son. It would be too late then. Rom. 8:14 tells us, "For as many as are led by the Spirit of God, they are the sons of God." Many other scriptures tell us plainly what we must do to become an heir, to be entitled to an inheritance.

We, as children, would be sad if our parents' will was read, and we were excluded

from the inheritance. How much worse it will be if we are excluded from the beauties of a home in heaven, because we failed to qualify ourself as an heir of God and a joint-heir of Jesus.

Let us make sure of our relationship with God. Let us be faithful, obedient, loyal and true children. Let us be found heirs of His. Only then will we be sure of an eternal inheritance.

Box 117, Greentown, O.

CHARITY

Paul C. Weaver

Let us look at this topic for a little while, just what is charity?

I think too many people mis-use this word. They think that charity is giving to the poor and needy, or to some institution. I think if we go into it deep enough we will find it has a deeper meaning.

Let us look at I Cor. 13, the revised version substitutes love, for charity, all through this chapter.

"Though I speak with tongues of men and of angels and have not charity (or love), I am become as sounding brass, or a tinkling

cymbal."

Now if this charity meant giving to the poor and needy, it would not make much sense. If we could speak like angels, and do the most wonderful things imaginable, what would it amount to if we had not love in our hearts?

We find that love is the test, Christ manifested this love to the people, did he have any of this world's goods to bestow upon anyone? No but he had and showed love to mankind.

We can fall into formalism so easily, and forget what our profession is, if we are not careful we will make a false profession. If we can make a fine speech and have not love, it is just like a tinkling cymbal, false profession.

Verse 2. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith to remove mountains; and have not charity, I am nothing." It shows the vanity of knowledge in itself.

We cannot claim to have faith if we have not charity.

Love is preeminent, it is an outstanding characteristic of a true follower of Christ.

Verse 3 shows plainly that charity is more than giving to the poor," And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity it profiteth me nothing."

Sacrifices are insufficient to save anyone. It does not matter how much we may give to a benevolent society, if we do not have charity or love.

Charity is longsuffering, a tendency to be kind, it shows no envy and is of an humble nature, vaunteth not itself, is not puffed up, that is one place where we can do very wrong if we are not careful. Do we become puffed up if we do something extra. The apostle Paul is trying to display, or portray an humble spirit.

Verse 5, "Doth not behave itself unseemly, it is of good behavior, unselfish, patient.

Rejoiceth not in iniquity, but rejoiceth in the truth."

Can we always say we rejoice in the truth? I have heard some people say, "Oh that was just a white lie," can we give a satisfactory definition for a white lie?

Verse 7, "Beareth all things, believeth all things, hopeth and endure all

things." Forbearance in trials and tribulations, showing our faith, and spiritual hope.

We see down through the chapter that love never fail-eth, but all these natural things shall fail.

Verse 9, "For we know in part and we prophesy in part." It shows man's ignorance. We can only know part of the things that are in store for the faithful, until we get a fuller revelation of the things to come.

Verse 11. Can we actually and truthfully say these words? "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

Now we see through a glass darkly, but we shall know as we are known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity (love)."

Love is the ruling factor in our lives if we are right at heart. What good is all of the world's goods if we have not love. What is charity? May we read this chapter carefully.

York Springs, Pa.

A TRIBUTE TO MOTHERHOOD

There is no language known to men that can describe a mother's love. Of all emotions that influence the human mind it is the sweetest and the best. The bitterness and sorrow that would be the common lot in this vale of tears, if it were not for mother love, melt into happiness and joyous inspiration in the radiance of its tender flame.

Mother love has no yesterday and no to-morrow, but reigns eternal. There is no limit to its bounds. There is no plummet that can sound its depths. It reaches all the way from earth to heaven. With ineffable tenderness it leads the tottering infant past the dangers and pitfalls of life and guides him through the struggling years of childhood and maturity so that when the miracle we call death ends his earthly journey he is fit to take his place among the stars by the side of his Creator.

Origin Can't be Traced

No tongue can explain mother love or trace its origin. The least we can say of it is that it is one of the

mysteries that springs from God. We know that it is something real because there is no sacrifice too great for it to make.

Think of the widow who bends her aching back over a tub day in and day out to earn a wash woman's pittance that she may keep her children together and feed them and send them to school like other children—oh, there are many such in this land of ours! Does anyone doubt the quality of her mother love? Does anyone know a mother of a deformed child who is not all the more attached to him on account of his deformity? He may be a hunchback, or infantile disease may have rendered him a hopeless and pitiable physical wreck, but to mother he is all there is in the world. Reason may have left him forever, and he may be doomed to wander in mental darkness all his life, but, oh! how she loves him!

Forgive Every Error

Mother heart forgives the error of a wayward child before it is committed. The last thought of a convict who faces the noose or electric chair is of his mother. In his anguish he cries for her;

to her he piously pleads every extenuating circumstance so that she will remember him at his best; his only relief in his desperation is when he is enfolded in her encircling arms. Any trinket he may possess, a ring or watch or lock of hair or other treasured keepsake he leaves to mother. In all such cases mother love is tempered with pity, and what a potent, merciful, wonderful combination it is. Imagine the depths and sanctity of a mother's thoughts when she rocks her baby in his trundle bed and sings her lullabies until the sandman leads him gently into the realm of slumber and then lifts her eyes from his innocent little face toward heaven and prays to the Father of us all: "Father, lead him not into temptation, but deliver him from evil."

Symbol of Devotion

From the time of Eve, who laid her very own on the altar of grief, down through the ages to Mary, who witnessed the unspeakable tragedy of the cross, and on and on, century after century, the word "mother" has always been the symbol of devotion, every age pre-

senting in myraid repetitions and varying forms the solicitudes and sacrifices of mother love. Millions have been touched by the tribute paid by Abraham Lincoln, when that great, tender-hearted man who groped his dark way to a martyr's grave paid to his mother the deathless tribute of saying that all that he was or hoped to be he owed to her.

We have met today for a very holy purpose. Although no time or century or cycle in the history of the world can claim a monopoly of veneration for mother, it is more than passing strange that not until 45 years ago did anyone in a position to reach the ears and hearts of men and women propose that a day be set aside in the calendar to be known as Mother's Day, when by appropriate observances, both private and public, the nations of the world could show their gratitude for mother love. We who are fortunate enough to be here today are thrilled with pride when we realize that this suggestion, so in keeping with the highest ideals of the human race, was first made in this very room by a great humanitarian who honors this occasion

with his presence, Mr. Frank E. Hering.

We are here to dedicate a tablet to mark the spot where on Feb. 7, 1904, this silver-tongued orator made a speech that has echoed since around the world. His eloquent plea for the recognition of motherhood which went out from this room has now reached every land in the circle of civilization and has found a responsive echo in hovels and in palaces. Out of it has come Mother's Day, the holiest day save Christ's Birthday on all of our list of special days, a new institution in the intricate web of custom and in uplifting power and sentiment, the apex of them all—a day which is the accompaniment and the precursor of other movements that will rob motherhood of much of its sorrow and leave it only its glory.—By Louis Ludlow.

Sel. by L. B. Flohr.

The life of a nation depends upon the lives of those who live in it.

Contentment is a pearl of great price, and whosoever procures it, by their thousand desires, makes a wise and happy choice.

NEWS ITEMS

LOVEFEAST DATES

May 14—Dallas Center, Ia.
 May 14—Mechanicsburg, Pa.
 May 14—West Fulton, Ohio.
 May 15—N. Lancaster Co., Pa.
 May 21—Quinter, Kans.
 May 22—Shrewsbury, Pa.
 May 28—Orion, Ohio.
 June 4—Berean, Va.
 June 12—Pleasant Ridge, Ohio.

SHREWSBURY, PA.

We were made happy March 23rd, when one soul was received into the church by Christian baptism.

On March 28, at 7 p. m. we met in regular quarterly council. Song No. 201 was sung, C. M. Stump read I Tim. 2:1-15 and led in prayer, after which Elder J. L. Myers took charge.

Minutes of previous meeting were read. It was reported that the hooks and hat racks in both houses were finished. Treasurers' reports were read, which were good. The following delegates were elected for district meeting: J. L. Myers, J. H. Myers, C. M. Stump. Alternates, D. K. Marks, Frank Miller, Howard Myers.

The following church officers were elected: Trustee, Norman Keeney; treasurer, J. H. Myers; Clerk, D. K. Marks; cemetery committee, J. H. Myers; Monitor agent and correspondent, C. M. Stump.

Two members were disowned because they would not hear the church. The deacons gave their re-

port of the annual visit. They reported all members in peace and union. Two of our members were reported sick. Some admonitions were called for, which were given by our Elder. Arrangements were made for our spring Lovefeast, which will be May 22nd. Everybody is welcome. It was decided to get some new song books. J. H. Myers led in closing prayer.

C. M. Stump, Cor.

GREYHOUND BUS TO CONFERENCE

The Second District Elders have asked me to find out how many would be interested in going together by bus to General Conference, since not enough were interested in a special train. If we could secure enough. There would be a number of advantages, more scenic routes, stop when we wish, no-smoking and Christian fellowship. Even if just a few go, it would be better to go together.

The bus would leave Akron, Ohio, at 11:45 p. m., Tuesday, May 24; Chicago, Ill., at 12:30 p. m. Wednesday afternoon and arrive at Conference grounds early Saturday morning. The round-trip fare including tax is \$86.42 from Akron, and \$83.15 from Chicago, Ill.

Those from the east would purchase their through ticket and arrange to meet this coach. The time and rate would be figured accordingly anywhere along the route. It can be arranged to pick up folks anywhere along the route, if we know it before time.

The routing is optional, but they suggest going via. Akron, Toledo, Chicago, Des Moines, Omaha, Salt

Lake City, Sacramento, and return via. Los Angeles, Santa Fe, Denver, Kansas City, St. Louis; or Los Angeles, Santa Fe, Tulsa, St. Louis, Dayton and home. Any stop-overs within six months would be at the same rate.

If you are interested, please let me know at once so arrangements can be made. Be sure to give the station at which you will want to meet this coach. I will answer all who write and give the time that the bus will arrive at your station.

Editor.

SECOND DISTRICT

At the Englewood District Meeting, some sister took the wrong black coat. The one taken was a heavy black wool crepe, with five buttons and slash pockets, nearly new. If anyone got this coat by mistake, please write to Harry Van Dyke, Union, Ohio, and he will see that the right owner gets it and that you get yours.

GENERAL CONFERENCE LODGING

There will be ample lodging for all who come to General Conference. Double beds will be one dollar per night and single beds 75c. We would appreciate if those who drive can bring some blankets along.

Hayes Reed, Arrangements Com.

IN MEMORIAM

In memory of our dear husband and father, G. A. Eby, who passed away three years ago today, April 29, 1946.

Our hearts are sad this time of year,
The one we lost he was so dear,
His memories still will linger on
Until the day when we are gone.

Sadly missed by his wife, Mrs. G. A. Eby and family.

MODERNIZE OR HOMOGENIZED CHRISTIANS

Wm. N. Kinsley

Acts 11:26, "It came to pass, that a whole year, they (apostles) assembled themselves with the church, and taught much people, and the disciples were called Christians first at Antioch." Acts 26:28, "Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Christian: a disciple of Christ; one who follows the teaching and examples of Christ; one who accepts all the doctrine taught by Christ and His disciples.

Is it possible we can be a modernized, or homogenized Christian? This is the condition of the so-called Christian churches of this modern age. The word modernized: to accept and adopt modern customs, or conforming to the things of the world; to yield to modern views or ideas. Homogenized: a go-

ing through of some process, not changing the elements or properties. To be of the same nature.

Ecc. 7:29, "God hath made man upright, but they have sought out many inventions." Psa. 106:29, "Thus they provoked him with their inventions." Many professing christians cannot be identified as being separated from the world. When the Lord and Savior, Jesus Christ, taught on earth, He commanded His followers to be separated from the world.

II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We must be transformed to become acceptable to the Lord. Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." If you cannot be distinguished from the world, and you are not a living testimony of the Lord, you are only homogenized.

I Pet. 1:15, "Be ye holy in

in all manner of conversation." Are you using profane language? Telling filthy stories? Are you attending worldly amusements such as: theaters, dance halls, pool rooms, beer parlors, ball games, card games, gambling places, contests of worldly nature? Are you a light to the world? Are you testifying for the Lord? Are you willing to sacrifice your life to save sinners? Are you willing to give your life's service to Christ, the Lord? To present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service?

Matt. 5:14, 16, 18, "Ye are the light of the world, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Ye are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted?" II Cor. 5:17, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Jas. 1, tells us to have pure and undefiled religion, we must keep ourselves unspotted from the world. Whatsoever is not of faith is sin. Shall we continue in sin?

God forbid. Without faith it is impossible to please God.

Rom. 14:22, "Happy is he that condemneth not himself in that thing which he alloweth." Titus 2:1, 7, 11-14, "Speak thou the things which become sound doctrine: in all things shewing thyself a pattern of good works: uncorruptness, gravity, sincerity, sound speech . . . having no evil thing to say of you. For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

I Jno. 2:15-17, 6:1-7, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. He that saith he abideth in him ought himself also so to walk, even as he walked. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

Jno. 8:12, "Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Jno. 9:5, "So long as I am in the world, I am the light of the world." Where will you be found when Jesus comes? Jno. 9:35, "Dost thou believe on the Son of God?"

I Jno. 5:5 "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" It is the Spirit that beareth witness, because the Spirit is truth. For this is the love of God, that we keep his commandments: And his commandments are not grievous. This is the victory that overcometh the world, even our faith.

The Messiah comes again,
He whose arm is strong
Will right the ancient wrong.

Oh watchman on the wall
 Be ready for the call.
 Oh traveler in the way
 Look up, watch, and pray;
 Christ will come some day
 Conquering, and to conquer.

Hartville, Ohio.

MOTHER

Several hundred miles marks the distance to a spot I hold dear. As I tarry there, nothing seems to understand. Time hurries on, the shadows wane and lengthen. The birds flit about. Cold winter's chilling blasts do not, of course, approach sympathetically. And the grass seemingly has tried to hide the spot. However, the efforts of nature's elements to erase the solemnity are vain.

Carefully concealed lies the spent form, which distinguishes that particular spot from all others, awaiting the trump of the Lord. It marks the concluding event of the greatest earthly power with which the great God has so graciously guarded me—my mother, my very own. How carefully the Creator must have planned the sphere of mother. What a marvelous task is hers.

The full value of my godly

mother will remain untold and the passing of her mortal frame has not diminished her worth.

I do miss the pleasure of just meeting her smiling face, and I do miss her characteristic letters. But she lives over and over again as memories knock and linger insistently and they are ever so welcome.

She "yet speaketh;" her voice calls clearly; her pleadings are more tender and her counsel is just as precious as it was when she walked and talked with me.

A reason for everything, they say. So, why do I prize my mother? It certainly is not simply because all children love their mother. Neither is it because of outstanding abilities or public achievement.

On the other hand, I find her that living monument composed of countless duties fulfilled with a faithfulness that is blended with a genuine sincerity that rests upon the pillar of divine love. The more I ponder upon her work, the more I am convinced that it was her cheerful, tender, willing faithfulness in the big and little, common and unusual tasks that impressed such a love

upon me.

That which brought her joy is bringing me joy and pleasure. She depended upon divine aid. She revelled in duty's path. She loved nature, particularly flowers. She enjoyed associations. Mother's godliness was blessed with the prized gain, contentment, despite her lot. Simplicity emphasized its practicability in whatever she did.

Among the many scenes flashed upon memory's screen, these I particularly cherish: mother working in the garden, mother reading on the old kitchen rocker, mother sewing, mother sitting in church. These pictures are as vivid as daily sunsets.

The songs she used to sing never grow old, and those we learned together strike a responsive chord in my heart today. I have recollections of her tears too. Indelibly before me, is the picture of her bravely trying to hide tears from me, lest I lose courage.

And now that she is gone, do I still have a duty toward her? "I would be true" for many reasons, not the least of which is "for Mother's sake." She anxiously en-

couraged friendliness, kindness, consideration, and proper conduct to all in private or in public. Today I even feel guilty to leave the dinner table with something on my plate, for Mother taught me differently—"Tied to Mother's apron strings?" May it ever be so. I have before me a special letter which causes regret. It was for Mother, but Mother never received it. Mother deserved it. I owe it to her, but not four months after her answer to heavenly summons.—Melvin Ruth in Eastern Mennonite School Journal.

MY MOTHER'S KNEE

I have worshiped in churches and chapels

I've prayed in the busy street;
I have sought my God and have found Him

Where the waves of the ocean beat;
I have kneeled in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.

The things in my life that are worthy

Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life expressed.

The years that have brought me to manhood

Have taken her form from me;
But memory keeps me from straying
Too far from my mother's knee.

God make me the man of her vision,
 And purge me from selfishness!
 God keep me true to her standards
 And help me to live and bless!
 God hallow the holy impress
 Of the days that used to be,
 And make me a pilgrim forever
 At the shrine of my mother's knee.
 —The Evangelical Christian.

HONORING OUR PARENTS

There are some young people who, when they have learned a little about the world in school, think that they are exceedingly wise and that their parents are "old fogies" who are all right in a way, but who are back numbers. This attitude causes them to think that they do not owe their parents love, honor and obedience. We have Mother's Day to remind us that we owe much to them, and that perhaps they know more than we think. The greatest men of any age have honored their parents, remembering how much they owe to them. Jesus, while on the cross suffering more than any other person ever suffered, was concerned about the welfare of His mother, and surely we should imitate Him in this.

To honor one's parents

means to show love and affection, gratitude and respect. They did more for you than you ever knew, without pay, and honoring them is the least any child can do. There never is a time when one should cease honoring his parents. Wearing a carnation on Mother's Day, giving gifts occasionally, sending birthday or Christmas cards, shows some respect, but honoring parents should be a daily matter throughout the year. We prove that we honor our parents by our loyalty, obedience, support, and acceptance of their teaching.

Paul says this is the "first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." The Chinese are especially careful to honor their parents, and they as a people have existed for thousands of years. Disobedience and disrespect for parents are often the first steps downward. Criminals have testified to this fact. On the other hand, honoring parents has led many to a useful, honored life. Absalom was disobedient, rebellious, and God brought him to an untimely end. Joseph brought his

father to Egypt and nourished him, and the world honors him.—H. L. Lehman in "The United Evangelical."

DISPLACED PERSONS

Lewis B. Flohr

Displaced persons is a term that could be used to describe conditions and situations in all historic times, and doubtless in the days before history was written. Ever since the application of power to productive equipment, labor has been displaced by machinery, people have "lost their jobs," because it took less people to produce goods than before. Kings have been displaced from their thrones; at times labor has been displaced by cheaper, immigrant, labor, and so on. The first World War produced many displaced persons, some by choice because they feared to live under the ruling authority in their homeland. In the second World War, many, many more persons were displaced, some because their homes no longer existed, some because they knew if they returned home they would be forced to labor for overlords who cared little if

anything for their lives, to say nothing of their souls. The following abridged story from a recent issue of the Washington, D. C., Evening Star brings realistically to us what it has meant (not with the same details of course) to thousands upon thousands of persons displaced by the late war.

David and Basia Wartowski intended to be the couple who "lived happily ever after."

Until Tuesday, when they arrived in this country, David, 29, and his 28-year-old wife were Lithuanian displaced persons. Now they have a home address, in Washington, D. C., where David's brother, Joseph Wharton, and his wife live.

In the light of the last eight years in the Wartowskis' lives, it is understandable why they're "restless and can't sit still a minute," as Mrs. Wharton says.

David and Basia were married in 1941 in a German concentration camp. Basia had known David, a civil engineering student at the University of Lithuania, before he was put in the camp by the Germans.

"But when I saw him at the camp, surprise, boom,

we're in love," she said.

Being married didn't change things for the couple. They still dug graves from 6 a. m. to 6 p. m. every day and worked at night for their captors. Then they were separated. David went to Dachau, and Basia to various camps in Poland.

Walking to one of the camps, Basia's mother died, by her side, of starvation and exhaustion.

"Afterward a S. S. trooper walked beside me to beat me when I cried," she said.

When David was freed by American troops in January, 1945, as he was being led away to be shot, he began a year-long search for Basia. His search for his parents, sister and brother-in-law was futile. They had been killed by the Germans, some in the crematoriums and others as guinea pigs for German serums.

David's search of more than a year took him to Yugoslavia, Italy, through Germany and Poland. He traveled by foot and horse, with no papers. Only through a chance meeting of a former "room-mate" of Basia's in a Polish camp did he learn where she was. He

found her, bloated from hunger, wearing only a "rag of a dress covered with lice" laying in a crowded attic with 10 other women.

Sleeping on the streets, in empty trains and in fields, and living on bread, the couple spent six weeks getting back to Munich. At one point, Mr. Wartowski traded his shoes and coat for a railway ticket. To cross the Polish border, they imbedded themselves in a garbage cart.

"A Jew we met on the way gave us some Czech money," Mr. Wartowski said, "but the day we went to spend it the Czech government put out a new currency."

Mr. Wharton changed the spelling of the family name when he came here in 1939.

The agonized distress of persons displaced in this world comes to an end, but what about all the untold numbers of people who will not be placed as they expect to be, or as they would like to be, in the world to come, but who will hear the terrifying words, "Depart from me, I never knew you?" To-day if you hear his voice, harden not your heart.

Vienna, Va.

TEN MARRIAGE COMMANDMENTS

Drawing upon his observation of the experiences of 1,000 couples, Dr. Bernard C. Clausen, pastor of the First Baptist church, presented his "10 commandments for marriage" in a special service for the couples he has married during his five years as pastor of the Oakland church.

The 10 guideposts on the pathway to married happiness, Dr. Clausen said, are these:

1. Simplify your life. Get along with as little money as possible. Spend less than you earn.

2. Set aside time for quiet together. Do not let life tire you out. Manage your hours.

3. Never let a lie last an hour between you.

4. Quickly forgive.

5. Share all joys and disappointments. Do not protect each other from bad news.

6. Cultivate complete candor and frankness.

7. Know everything you can learn about life together. Read the books, consult the experts. Ignorance is not innocence.

8. Audit the books together. Marriage is a financial partnership and allows no fiscal secrets.

9. Never think of marriage as tentative. It is your career. Make it a life-time project.

10. Base it on religious fellowship. Mixed marriages fail only because they lack unity of religious life. I have never seen a couple come to grief who were consistently and unitedly busy in a single church.

—Pittsburgh Post-Gazette.

REPORTS WIDE STUDY OF THE BIBLE IN JAPAN

The Bible "is being read and studied as never before in Japan today," it was asserted by Dr. Takuo Matsumoto, who is principal of the Methodist girls' high school at Hiroshima, Japan.

Speaking at the annual meeting of the advisory council of the American Bible Society, Dr. Matsumoto reported that the emperor and empress of Japan "Are taking a keen interest in the study of the Bible and Christianity." He added that "members of the royal household gather for regular classes of Bible study" and

that similar sessions are held by many groups on all levels in Japan, including laborers, merchants, bankers, and professional people.

Dr. Matsumoto also said that books about the Bible and periodicals dealing with Biblical subjects are in great demand. He predicted that Japan "will become Christianized as never before" through the distribution of Scriptures by the American Bible Society, and expressed gratitude for services rendered by the Society in the past.—Sel., The Gospel Messenger.

SENTENCE SERMONS

If we knew how short the future is to be, we'd spend less time worrying about the past—and start taking good care of the present.

A man may be a saved man, righteous before God, and yet make mistakes that the good moral man would not make.

Motto for success: While you fail on one thing, try another.

Time was, is past; thou canst not it recall; time is,

thou hast; employ the portion small; time future, is not; and may not ever be; time present, is the only time for thee.

Wishes are the echo of a lazy will.

The way to happiness is rarely paved with pleasure.

It's the man's own push that generally gets him a pull.

Every fool can find faults that wise cannot remedy.

ONLY ONE MOTHER

We can only have one Mother,
Patient, kind and true;
No other friend in all the world
Will be so true to you.
For all her loving kindness
She asks nothing in return;
If all the world deserts you,
To Mother you can turn.

Many tears you've caused her
When you were sad or ill,
Many, many sleepless nights
Tho' grown you cause her still.
So every time you leave her,
Or when e'er you come or go
Give her a kind word and a kiss,
'Tis what she craves you know.

We only have one Mother,
None else can take her place;
You can't tell how you'll need her
Till you miss her loving face.
Be careful how you answer her,

Choose every word you say;
Remember she's your Mother
Tho now she's old and gray.

We can only have one Mother,
Oh take her to your heart;
You cannot tell how soon the time
When you and she must part.
Let her know you love her dearly,
Cheer and comfort her each day,
You can never get another
When she has passed away.

Sel. by Addie Royer,
Dallas Center, Iowa.

MOTHER'S DAY PHRASE

M—is for the million things she
gave me,

O—means only that she's growing
old,

T—is for the tears she shed to save
me,

H—is for her heart of gold,

E—is for her eyes with love-light
shining,

R—means right and right she'll al-
ways be.

Put the all together, they spell
"Mother,"

A word that means the world
to me.

Sel. by Addie Royer.

DEVOTIONAL LESSONS FOR MAY

Theme — Reconciliation through
Christ was prompted by love.

(1) Love of God.

Memory verse: I John 4:8, "He
that loveth not knoweth not God;
for God is love."

Sun. 1—I John 4:6-10.

Mon. 2—Deut. 7:1-8.

Tues. 3—Deut. 10:12-22.

Wed. 4—Zeph. 3:14-20.

Thurs. 5—Isa. 49:13-19.

Fri. 6—Eph. 2:1-7.

Sat. 7—Rom. 8:31-39.

(2) Love of God.

Memory verse: Rom. 5:8, "But
God commendeth his love toward
us, in that, while we were yet sin-
ners, Christ died for us."

Sun. 8—Hosea 11:1-12.

Mon. 9—Jer. 31:1-9.

Tues. 10—Titus 3:1-16.

Wed. 11—John 16:26-33.

Thurs. 12—Rom. 5:1-8.

Fri. 13—I John 3:1-7.

Sat. 14—Isa. 38:9-17.

(3) Love of Christ.

Memory verse: I John 5:3, "For
this is the love of God, that we keep
his commandments: and his com-
mandments are not grievous."

Sun. 15—Psa. 91.

Mon. 16—Eph. 5:22-33.

Tues. 17—Gal. 2:15-21.

Wed. 18—John 15:9-17.

Thurs. 19—Heb. 9:14-28.

Fri. 20—Eph. 3:14-21.

Sat. 21—II Cor. 5:14-21.

(4) Christianity is manifested
by our love to the Godhead.

Memory verse: John 11:36, "Then
said the Jews, behold how he loved
him."

Sun. 22—I John 4:11-17.

Mon. 23—I Peter 1:8-16.

Tues. 24—John 14:15-25.

Wed. 25—Matt. 10:37-42.

Thurs. 26—Phil. 1:1-11.

Fri. 27—Acts 21:8-15.

Sat. 28—I John 2:7-17.

(5) Christianity is manifested by
our love to our fellowman.

Memory verse: Eph. 3:19. "And
to know the love of Christ, which
passeth knowledge, that ye might
be filled with all the fullness of
God."

Sun. 29—I John 3:16-24.

Mon. 30—I John 4:18-21.

Tues. 31—Matt. 5:43-48.

BIBLE MONITOR

Vol. XXVII

May 15, 1949

No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HISTORY OF GENERAL CONFERENCE

"The aim in reading or writing Church History is not merely to give a relatively complete record of the early church, but to use this record as a defense of primitive Christianity as believed, interpreted and practiced by the Church of the German Baptist Brethren. (The Official name prior to 1908.) We are not always consistent in our own practices for the reason that many do not know what our early practice was. There has resulted much confusion and many needless decisions in our church polity from the absence of definite records as to what our forefathers did. Next to the Bible the most valuable possession of the church is a careful record of its own activities. Our policy as a church needs the fibre

and strength that comes from a clear perspective into a well-known past." History of the Brethren—M. G. Brumbaugh.

From available information there was no General Conference immediately following the small beginning of the Brethren in America, at Peter Becker's house, Germanton, Pa., in the year 1723. The congregational unit was maintained, and frequent visitations from one congregation to another preserved the spirit of unity.

By 1742 there were a number of Protestant denominations, from Germany, settled in America. Their writings and even preaching was in opposition to one another and sometimes even to speaking evil one of the other. So some of the leaders decided to hold a number of synods (conferences) in Pennsylvania to see if they

could not unite the Protestant faiths, and thus further the cause of Christianity.

Of the, at least nine denominations, that attended these synods, the German Baptist Brethren were well represented. As the various doctrines were brought up and discussed the German Baptist Brethren soon sensed that some of the faiths were not willing to accept the Bible doctrine as they understood them. They even feared the Synods as a snare to turn their members from the whole gospel truth.

General confusion arose over the discussion of some of the subjects such as baptism. It was decided that a question must come from a Congregation, instead of just an individual, and also that a committee, composed of the representing denominations, should review all these questions to decide which should be admitted for discussion. At the end of the third Synod, three of the denominations withdrew, of which the German Baptist Brethren as one, and these did not attend the remaining four synods held in 1742.

The German Baptist Brethren immediately decided that they did need

some regular conferences within their own denomination, in order to keep them together and to keep many of the scattered members from being drawn in by the faiths which did not practice as they believed the Bible taught.

Thus we have the background of General Conference as established by the Dunkard faith. Before we get away from the beginning of these meetings I would like to quote a sentence from "History of the Brethren by M. G. Brumbaugh" to gather their purpose for these meetings. "Anxious to preserve the Tunker Faith and Practice, and feeling convinced that sprinkling is not baptism, they withdrew from all alliance and call a great conference of the Tunkers to enforce the doctrines of the church and to educate the membership upon the Gospel ordinances." Are we carrying out this purpose today, especially the latter part?

There are two factors which have hindered the carrying out of this purpose. First, too few of our membership attends General Conference. This is especially true of the younger people.

There is time and means for most everything else but church work. Second, there are some who go with an "axe to grind" and think of nothing else nor report on nothing else. The Jerusalem conference, of the early church, was especially interested in telling the churches what had taken place and the churches rejoiced and worked in accord with it. History has proven that only by mutually laboring, to mold a group into the same mind and the same spirit, can we be as one in Christ Jesus.

It is thought that a conference was held each year after 1742, but we know of no records until the minutes of 1778. In fact a number of minutes are not on record for years since 1778. A few yearly conferences had to be omitted because of war restrictions. For several years records show that two conferences were held.

Although the nature of many of the minor queries varies greatly over a period of 200 years, it is surprising that some of the major problems of the present came up a number of times during these years and that our general principles and doc-

trines are almost identical today with those of 200 years ago.

PRAYER

Paul R. Myers

Prayer is a big subject and a very important one in the life of a Christian. A simple definition of the word prayer is "Talking to God." We do not pray to man or to any image made by man as the heathen do, but we address our prayers to God. We make supplication to Him, solemnly address Him, we praise Him, talk to Him and thank Him through the medium of prayer.

Prayer is the Christian's greatest weapon. Through prayer we take God into our everyday life, our business and our religion. In I Tim. 2:1-2 and Matthew 26:41, we are commanded to pray. Jesus was an example of a praying man. Many times He prayed to God. If Jesus, who was also divine, needed to pray, it must needs be that we pray.

There are two ways in which we engage in prayer, privately and publicly. We think of public prayer as practiced in public worship,

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Lewis B. Flohr, Vienna, Va., Associate Editor.

family devotions, conferences, etc. Public prayer is conducted in such a manner that as one offers the prayer, the audience reverently bows before God and prays silently, while the one offering the prayer prays audibly. We can easily recognize when public prayer is being made. Private prayer is offered by the individual, most times in secret between them and their God. I believe more private prayers are offered unto God than public prayers.

As we pray, whether in

public or in secret we accept the position of kneeling as being acceptable unto God. It shows an humble spirit to Him and we read in Luke 22:41 that Jesus kneeled down and prayed. By kneeling, we show reverence and our willingness to submit to God's will.

In I Cor. 11:4-5 we are given the proper adornment to wear when praying. The women are to be covered. We interpret the Word to teach that women are to wear a veil or covering in addition to their hair, when praying unto God. The men are to have their heads bare, with no covering or head dress. This is plain teaching given by the great writer, Paul. It is plain enough that no one need be confused as to its meaning. It is so important that in order for our prayers to ascend unto God, we should not fail to obey it.

When we pray, we are to pray through Christ unto God. Eph. 2:18 and John 14:13-14. This conditions our prayers, clearing the way for God to answer them. It also is a condition to which we must subscribe to, to receive an answer. Thus, we then can lay claim to Jesus own promise, "If ye will ask

anything in my name, I will do it." Jno. 14:14.

When we pray, we should pray in faith, believing that God is able to answer our prayers. In Matt. 21:22, we have Jesus own words, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." That promise should mean much to a Christian. It means a comfort, peace and help which can not be obtained from any other source. It can only come from God and His son, Jesus.

When we pray, we should be sincere and truthful unto God. God is near us at all times and He knows what our problems are, what our needs are and what we should pray for. David realized God's nearness and the importance of being truthful to Him when he penned the 18th verse of the 145th Psalm, "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

We should give thought to how and what we pray for. Talking to God is entirely different than talking to man. In talking to man, we may many times say the wrong thing, or say it in a way that offends man. We

should be very careful how we talk to each other, and much more careful how we talk or pray to God. We should pray meditatively, not hastily. We should pray for all, even our enemies. We should pray in such a manner that our will is, that however God answers our prayer, it is acceptable to us. Not all prayers are answered as we would like to have them answered. They are answered as God sees best. We should pray that the answer might not be according to our will, but His.

Our prayers should not be of a selfish nature. We are commanded to pray for those that despitely use us. Also, the afflicted, for one another, for the church, sinners, enemies, rulers. If we are not selfish in our asking, God will give us that which we stand in need of.

In praying, eloquence of speech, grammar, etc., is not a requirement, to be heard of God. The unlearned and uneducated have the same chance of having their prayers heard of God as the highly educated. Even God heareth our groanings. So we are blessed of God in that we all can pray, regardless

of our position in life.

There is a condition or relationship which we must be in, before our prayers are acceptable to God. We must abide in Him and be one of His true worshippers. John 15:7 says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

John 9:31 reads, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth." If our prayers go unanswered, it may be because we are not a true worshipper and do not abide in Him.

The Bible is full of beautiful prayers. One of Jesus' own prayers as found in Luke 23:34, "Father forgive them; for they know not what they do" should be a daily reminder to pray for even our enemies. We must be willing to forgive, if we want to be forgiven. Here, Jesus so nicely gave us that example. Stephen's prayer Acts 7:60, is another beautiful example of prayer. If we could have such a prayer upon our lips, and felt in the heart, when we are about to die, we surely would be living close to God.

We pray for a purpose. If we pray aright, as God would have us to, I again say that prayer will be a great weapon to us. Through prayer we can ward off Satan, the enemy of our soul.

In conclusion, let us never fail to pray. Let us know God as our personal Savior and let us talk to Him personally. There is power in prayer.

Box 117, Greentown, O.

A SPIRIT FILLED CHURCH

"Then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38-39.

We were all brought into fellowship by the same rule and by the same doctrine. Do we all believe and practice the same things? "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. This aim and the duties evolving from it are

very important in our lives.

What is Faith? To believe and accept God's word as our way of life. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Are we true representatives of such a church? Brethren and Sisters, what are we doing and how are we applying ourselves to make it such a church? None of us has a right to do a single thing that might mar, spot, or blemish the church. All were filled with the Holy Spirit. Are we preaching and teaching as the Spirit directs?

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. This apostolic church that we read about, when filled with the Holy Spirit, spake with boldness. Are we anxious to go out in the world and make

the Gospel known? Or are we sometimes ashamed of Christ's teachings? Peter and John preached in such a way as to astonish the Jews and make them wonder. Sure, they were unlearned and ignorant, as far as the learning of the world goes, yet they made the hearers marvel. The Gospel produces intelligence.

They noticed something else, that the apostles had been with Jesus. Three years at the feet of Jesus is better than any other schooling or honor they might have added to their name.

The spirituality of any church is no higher than that of its individual members. It is highly essential that our spiritual standard attain such an ideal as is in full accordance with the Gospel of Jesus Christ. Each member should earnestly desire to contribute so as to add to the spirituality of the church.

Can I have a Spirit filled life? Yes, through the word by the guidance of the Holy Spirit. How can I know that I have the Holy Spirit? What process will determine that? Our life is made manifest externally according to the things we believe in the

heart. If the heart is in accord with God's word, our lives and deeds will show it. Romans reasons this out. If

Already at the founding of the Dunkard faith in Germany, Alexander Mack contended that if the Holy Spirit was within, it would be manifest on the outer life. "By their fruits ye shall know them." In order to make a church effective its members must yield to the wooing of the Holy Spirit. How will we know if this is true? Simply look into the Gospel and see if our lives correspond to its teachings.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. But it is so difficult to live the Christian life. If we are fully converted to the doctrine of our Lord and Savior, it will not be one bit more than we are able to do. The more of the power of the Holy Spirit that we have, the easier our Christian life will be. Also the more we try to mix sin, with the plan of salvation, the more difficult it will be. Life is a battle between the spiritual and the carnal. Both cannot work within us together. So

one must give way to the other. The sixth chapter of Romans reasons this out. If the Spiritual is consecrated and devoted, it will never give way to sin.

However we do make mistakes. "My little children, those things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." I Jno. 2:1. How glad we can be that he included the last half of this verse. Now if we do not yield to, trust, and serve the Advocate, that is our fault.

Paul warns us that even when we try to do good evil is present. Whenever a good deed presents itself or we launch out on a good work, we must be careful because evil will hinder and delay us if possible.

Is the Holy spirit leading me? Even if we are in trying circumstances, we have a right and the privilege to know. To brood and fret is not the way. To proudly boast that our way is the right way may only make us, of all men most miserable. The better way is to search the scriptures and thus find if we have been scripturally born again. Search the

eternal truth and find out if we are obeying all of it. Not just be excited, not just claim it, but "by their deeds ye shall know them."

Where, how, and into what will the Holy Spirit lead us? It will lead into all righteousness and into nothing else. It will not lead into worldly amusements and practices. It will lead us into all truth. It will help to reconcile us to the truth. It will not lead one into all truth, another into half of the truth, and still another into just a small part of the truth. It will not lead one into baptism, another into pouring, and another into sprinkling.

Now, dear reader, may we bring home a Holy, sacred question? Is the Dunkard Brethren Church endowed with the Holy Spirit? If we lay claim to the guidance of the Holy Spirit may we pray God's help that we may live it.

Peter pointed out how the Jews had crucified their Lord. It is possible for us to crucify Him afresh, Heb. 6: 4-6. Are we guilty of such a thing? Are you one of those who does not have the Holy Spirit? "Men and Brethren what shall we do?"

See text at the beginning.

Compiled from a recent sermon by Elder D. W. Hostetler.

PREACHING PROGRAM

GENERAL CONFERENCE—1949

MAY 28th—

SATURDAY AFTERNOON—

1. To be supplied.
2. To be supplied.

SATURDAY NIGHT—

1. Zenas Mellott, Md.
2. Benjamin Reinhold, Pa.

SUNDAY FORENOON—

1. Sunday School. Harry Andrews, Supt.

1. J. D. Brown, Mt., Preach The Word. II Tim. 4:2.

SUNDAY AFTERNOON—

1. W. S. Reed, Ia., Unbelief.
2. Elsworth Weimer, Ind., Power of the Cross.

SUNDAY NIGHT—

1. Melvin Roesch, Ohio.
2. O. T. Jamison, Kans.

MONDAY FORENOON—

1. Clarence Stump, Pa., The Christian Home.
2. Paul Myers, O., The Mission of the Church.

MONDAY AFTERNOON—

1. William Root, Kans., Uniformity and Non-conformity.
2. Walter C. Pease, Kans.

MONDAY NIGHT—

1. R. Q. E. Reed, Va., The Christian's Hope.
2. Ord L. Strayer, Va., Ministers of God.

TUESDAY FORENOON—

1. To be supplied.
2. To be supplied.

TUESDAY AFTERNOON—

1. Millard Haldeman, Kans.,
Fruitbearing.
2. To be supplied.

TUESDAY NIGHT—

1. Lawrence Kreider, O., The
Church.
2. Emanuel Koonen, Ind.

UNFINISHED BUSINESS

To the Dunkard Brethren General Conference, 1949:

We, your committee appointed to revise the Church Manual, report the following as the revised form of the Manual:

Chapter 1. Church Membership, Covenant and Baptism. The Church is composed of persons who covenant to be loyal to the principles of the Gospel, as understood by the church.

By conviction of sin, conversion and confession of our sins, by faith in Father, Son, and Holy Spirit, as revealed to us by the Holy scriptures, and baptism by trine immersion, we enter into covenant relation with one another, as one body in Christ Jesus. Thus, by the aid of the Holy Spirit, we mutually agree to walk together in Christian love, to strive together for the advancement of the church in knowledge, holiness and prosperity; to promote spirituality, humility and peace; to sustain its worship, ordinances, and doctrines, and cheerfully to contribute of the means that God gives us, for the building of churches, for supporting the ministry when needed, for missionary work, for supporting the poor, and every other good work that tends to the enlargement of Christ' kingdom on earth and the good of its subjects.

We also engage to live truthful and exemplary lives before the world; to have private devotions in our family; to religiously instruct and educate our children; to labor for the physical and spiritual good of our neighbors and those with whom we associate; to be honest and upright in all of our dealings, faithful in our engagements, and exemplary in our deportment; to watch over each other in brotherly love, pray for each other and aid each other in sickness and distress, ever remembering that best of all rules "Due unto others as you would have others do unto you."

Baptism. Baptism is administered of water, and this, entered into sincerely and in proper spiritual purpose, is succeeded by the baptism of the Holy Spirit. Being born of water and of the Spirit is entrance in the Kingdom of God here on Earth.

The applicant, or person applying for baptism, after answering that they are willing to conform to the scriptures as understood by the church, that they, after hearing the reading of Matt. 18:10-22, are willing to be governed by that scripture in the adjustment of personal difficulties that may arise, is taken into water of proper depth so that when they kneel down the water will immerse the body when bowed forward in the name of each of the Holy Trinity.

When properly settled upon the knees, the applicant is asked the three following questions, which are answered "Yes."

1. Do you believe that Jesus Christ is the Son of God and that he brought from Heaven a saving Gospel?

2. Do you willingly renounce the

Devil with all the sinful pleasures and practices of this world?

3. Do you covenant with God through Christ to be faithful unto death?

Then the Elder or Minister administering the baptism says: On this confession of faith which you have made before God and these witnesses I baptize you for the remission of sins, in the name of the Father, and of the Son, and of the Holy Spirit, timing the three immersions of the body under the water to the words as spoken.

While the applicant retains the kneeling posture, the administrator lays his hands on the head of the one baptized and prays for the forgiveness of his or her sins, the bestowal of the Holy Spirit and His comforting influence and guidance, and that his or her name be written in the Lamb's Book of Life.

On coming up out of the water the one baptized is received by hand and kiss into church fellowship.

Chapter 2. The Church Visit. Omit church visit from Manual, (leaving it in Polity).

Chapter 3. Church Officials. The Eldership or Bishopric is the highest office in the Church. Elders are advanced from the ministry to the Eldership in the congregation where they reside and hold their membership. The authority to ordain elders shall be and is vested in the elders of the District; the request may originate in the official body of the congregation, the presiding elder of the congregation, or in the District Elders' Meeting.

The elders assembled at District Meeting shall consult as to the ordination of all elders to be effect-

ed in the District. If a majority of the elders decide that the ordination should be made, they shall appoint a committee of two or more elders who shall go to the church and, in council with it, if they find no Gospel objections, the ordination shall be made.

Elders when conducting an election for any official position or in ordaining an elder should inform the congregation as to disqualifications, such as divorce, separation from wife, lack of faithfulness and not being in order. If any member desires to vote for one so disqualified they should be informed accordingly. In all cases the appropriate scripture pertaining to the work in hand should be read.

The Ordination Charge

Dear brother (naming him), the Church having called you to the ministry of the word, and on trial found you faithful, now proposes to ordain you an Elder or Bishop, by the laying on of hands of the presbytery. In ordaining you an Elder, the church gives you all the rights, authority and responsibilities of the office. You are authorized to preside in council meetings in which official members are tried, at home, or in other congregations when called to do so; to preside in District Meeting or in General Conference; to give the charge to ministers and deacons and install them into their respective offices. It will be your duty to faithfully preach the word, and to care for the spiritual needs of all the members, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless.

It will be your duty in all the affairs of the church, when presiding over a congregation, to counsel with your official brethren and the church, taking the oversight not by constraint, but willingly, not for filthy lucre, but of a ready mind, and in no way to Lord it over God's heritage. In restoring transgressors to membership in the church, you will require them to make acknowledgement of their errors, and ask forgiveness of the church, and promise thenceforth to live faithfully to their vows.

Being in the Eldership or Bishopric, you are equal with all other Elders; this phrase nevertheless, in the apostolic injunction, "Ye younger submit yourselves to the elder," still applies to you. The church will not allow you to depart from the order of the general Brotherhood in faith and practice, but will hold you to the faith and practice of the Scriptures as defined by the Brotherhood in General Conference assembled. You are forbidden to speak in public, teach, preach, or write out of harmony with, or in opposition to, or derogatory to the position or stand of the church, as expressed by the proceedings of or provisions made and approved by General Conference. Should you manifest an arbitrary, self willed and domineering spirit, the church will hold you subject to her councils, and suspend you, and take from you all the authority she now gives you and reduce you to the ministry, the laity, or even expel you from membership if necessary.

Now, dear brother (naming him), do you willingly accept the position into which the church hereby proposes to put you? And do you in

good faith, without any mental reservation, accept and adopt all the doctrine and practice of the General Brotherhood, in her plainness of dress and non-conformity to the world. And do you promise to unite your labors with all your faithful brethren, everywhere, to observe and enforce all the faith and practices of the General Brotherhood?

After the one being ordained has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following: Having heard the charge to your husband, do you as his helpmeet freely and unrestrainedly covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being ordained, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Ministers

According to the Apostolic example and the custom and usage of the early church, our ministers are chosen to that office from the congregation at such time as the congregation may decide. It is thought best not to give opportunity for electioneering but once the official council has decided to put the matter before the congregation, the work should proceed. Whether the membership approves the holding of an election should be ascertained by private vote. If they approve the holding of an election, then the appropriate scriptures are read and the qualifications stated, following

which special prayer for the guidance of the Holy Spirit is entered into. Then the members of the congregation vote by appearing before the elders conducting the election to name the one they believe, on prayerful consideration and guidance of the Holy Spirit, suited for the ministry. After the vote has been taken the officials conducting the election, announce the name of the one having the largest number of votes elected. However, if the vote is too scattering, or if a majority of the members declare they have no choice for the office, no election should be announced or declared. The brother who has been elected is then asked to come forward and interrogated if he is willing to accept the office and to conform to the usages and requirements of the church. If he answers affirmatively he is then, or at some early convenient time, installed. In installing ministers the following form is used:

Charge to Minister

Dear brother, (naming him), the church having chosen you for the ministry, and having confidence in your fidelity and integrity, authorizes you to preach the Gospel, appoint meetings for preaching according to the general order and practice of the Dunkard Brethren Church, to administer the ordinance of baptism, and also to give the instructions preceding baptism when requested by the presiding elder to do so; to take the counsel of the church on the admission of applicants for baptism, to officiate at love-feast in the absence of an elder, or when requested to do so by the elder or elders present; to solemnize the rite of marriage ac-

cording to the laws of the State and the usages of the church; to conduct funerals, and to assist in anointing the sick when a second elder is not procurable. You are not authorized to install officers in the church, nor to give an official charge, such as I am now doing; nor to preside in council when an official of the church is being tried or dealt with; nor to make appointments in any congregation unless specifically so authorized by the presiding elder.

You are forbidden to speak in public, teach, preach, or write, out of harmony with, or in opposition to, or derogatory to the position or stand of the church as expressed by the proceedings of, or provisions made and approved by the General Conference.

You will understand that while the church now invests you with the rights and privileges enumerated, she will hold you to the Apostolic injunction "Ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." (I Peter 5:5). You are, if possible more than ever amendable to the councils of the church; and if you manifest an arbitrary self-will, and domineering spirit, the same authority which now gives you these privileges will if need requires it, suspend you, and take from you all the authority she now gives you, and even deprive you of membership.

After the one being installed has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following: Having heard the charge to your husband, do you as his helpmeet

freely and unrestrainedly covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being installed, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Deacons

Deacons are elected in the same way as ministers, and are installed after the following form:

Charge to Deacon

Dear brother (naming him), feeling the need of help in the deacon's office, the church has seen fit to call you into that important service. In serving in this capacity it is your duty to visit the sick, the poor and distressed, and report their condition, that their wants may be attended to. In the work of administering to the needy, a correct account should be kept and reported to the the church. It is also your duty to attend to the annual visit, from house to house.

When matters of importance are to be investigated, it is your duty, when requested, to accompany the Elder or minister, or you may be sent alone to investigate the matter and report.

At Lovefeast time it is your duty to see that the necessary preparations are made, that the tables are served, and that everything is attended to in proper time and order. Likewise also when a District Meeting is held in your congregation.

It is your duty to assist the ministry, when called upon by reading the Scriptures, leading in prayer,

and to bear testimony to what has been said by he minister. When there is no one in the ministry present, it is your duty to take charge of the meeting, conducting the services in the regular way, even to commenting on the Scriptures and exhorting, if it can be done to edification.

After the one being installed has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following: Having heard the charge to your husband, do you as his helpmeet freely and unrestrainedly covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being installed, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Presiding Elders

Paul's instruction to Timothy was to ordain Elders in all the churches, and when practicable this is to be desired and practiced.

The church, in order to avoid confusion and uncertainty as to responsibility, and to secure proper oversight of the congregation; uses the method of choosing from among the Elders one to preside over the congregation. It is thought best to have a fixed term of office of 2 or 3 years for the presiding eldership.

Presiding Elders are elected by the congregation by a private vote before a committee of two elders, preferably from outside the congregation. If two elders are not available, one with a minister to

assist, or even a disinterested deacon in case of need, may conduct the election for a presiding elder.

Other Officials

In addition to elders, ministers, and deacons, each congregation should have three or five Trustees, a Treasurer, and a Clerk.

TRUSTEES. The duties of the trustees are to have oversight of all church property, and to see that all deeds are properly made, recorded, and preserved.

TREASURER. The treasurer shall receive all funds and pay all bills as directed by the church. He shall keep a correct book of accounts, and as often as called for, shall lay before the church council a statement of funds so received and paid. Once a year he shall make a written report, same to be audited by two auditors appointed by the church for that purpose.

CLERK. The clerk shall keep an accurate record of the proceedings of all church councils, fill out certificates of membership, take charge of all records, and keep a record of the membership of the congregation. Or a congregation may designate a separate clerk to keep the record of membership.

CHAPTER 4

Anointing The Sick

We believe the anointing of the sick to be an appointment of the Lord, and that it was intended to be perpetuated in His church, and should be attended to, at the request of the sick, by the elders of the church. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5:14.

The Scriptural specification is for the anointing to be performed by two Elders. In practice, the church has permitted a minister, or even a deacon in extreme cases, to assist an elder when a second elder is not at all available.

The anointing service appropriately consists of singing a hymn, in whole or in part, and reading of James 5:10-18 with comments thereon, followed by prayer. This prayer may well include petition for the spiritual preparation of the one to be anointed, those performing the anointing, as well as in behalf of all humanity.

When deemed expedient, the applicant for the anointing should be questioned as to their desire, purpose, or object in calling for the anointing, followed by such other questions as may seem profitable in light of the Scriptural teaching on anointing.

The sick member is then raised to a sitting posture, if convenient, and the elder leading in the work holds forth his hand and the one assisting pours oil into the hand of the leading elder who applies it to the head of the sick. Similarly, this is done a second and a third time, the leading elder using the words, successively, We anoint you dear brother (or sister) in the name of the Lord unto the perfecting of your faith, unto the healing of your body, and unto the forgiveness of all your sins. This is followed by he laying on of hands on the head of the one being anointed, by the two brethren and closing with the Lord's prayer.

CHAPTER 5

Council Meetings

Council Meetings are of two kinds,

the Official Council and the Church or congregational council.

Official Council. The official council consists of all the officials of the congregation present, and is presided over by the presiding elder of the congregation or some other elder designated by him. In the absence of an elder a minister may preside in the official council but only to consider matters within the scope of the charge given to him as a minister.

The business of the official council is to prepare the program of business for the church council; a majority of officials favoring an item of business makes it business for the church council. Also to give attention and appropriate care to other matters pertaining to the welfare of the church.

Church Council. Church councils are composed of all members present belonging to the congregation.

The presiding elder of the congregation shall be the moderator in all church councils. In his absence, or by his request any elder or minister present may act as moderator.

It shall be the duty of the Moderator to keep order, and state and explain propositions. He shall cause the meetings to be opened and closed with prayer, and shall call for the business of the meeting in the following order:

1. The reading of the minutes of the previous meeting as may be needed for information.

2. Receive letters of membership of members who have moved into the congregation.

3. Give letters of membership to those who have moved out of the congregation.

4. Hear reports of committees and other unfinished business.

5. New business.

6. Reading of minutes for correction and approval.

Matters affecting the local church, the district or the general Brotherhood are proper subjects for the church council to handle, and its decisions are final on purely local matters.

A minority when acting in harmony with decisions of General Conference cannot be overruled.

On all important matters each member 12 years of age and over should vote, "Silence for consent," not sufficient.

Transfer the Rules of Order from chapter 12 to here.

CHAPTER 6. Present material in manual remains, with minor change.

Church Trials

Church trials are conducted with fairness and equality.

The accused shall be supplied a copy of the charges, signed by the author, at least ten days before trial, unless a shorter time is agreed upon.

Gospel evidence is necessary to conviction, outside testimony may be used corroboratively.

Matt. 18 applies to all matters strictly personal. Trespasses of a general nature are handled on general principles.

All actions of the church are to be respected by the membership.

Here transfer Rehearing and Restoring and Committees, page 4 Polity, adding to par. No. 3—committees may, in case of appeal, require the appellant to deposit sufficient funds with the proper treas-

urer to cover the estimated expense.

Here transfer par. 4, page 25, polity.

Individual Elders have neither authority nor justification to go into other congregations and interest themselves in trouble there, nor to meddle in it in any way.

CHAPTER 7. Sunday Schools.

Eliminate all in this chapter except the fine print on pages 28 and 29 of Manual.

Insert as introductory:

General Conference has established the following methods for organizing and conducting Sunday Schools.

CHAPTER 8. Omit.

CHAPTER 9. The Marriage Relation.

First of all, the Elder or Minister requested to perform a wedding ceremony, should assure himself that the parties thereto are scripturally and legally marriageable.

Manual material retained with slight change.

CHAPTER 10. Burial Service.

Omit wording on page 35, manual, and on page 36 to the word "the" in 3rd line. The large type wording, top of page 38 of manual is changed to read: "When convenient and practicable, a suitable hymn or hymns may be sung at the grave.

At the proper time the following committal of the body to the Earth may be used:

CHAPTER 11. Omit.

CHAPTER 12. Already disposed of by transfer to chapter 5.

In view of the fact that, once the revision of the Church Manual is finally approved, there will most likely be need of considerable revision of the Polity, we recommend that this report be spread on General Conference Minutes until the

succeeding General Conference.

Incidental to the above recommendation, it probably would speed the work if this year's General Conference give some consideration to questions arising in connection with the revision of the Manual, such as—

1. Omission of certain chapters, as recommended.

2. Duplication of matter in polity and manual.

3. Omission of certain matter from polity.

4. Question of revision of polity after revision of manual is completed.

5. And possibly other items.

Respectfully submitted.

A. G. Fahnestock

Lewis B. Flohr,

Committee.

NEW BUSINESS

Query No. 1—

In order to have the fullest possible consideration of queries in District Meetings, before sending on to General Conference, Vienna congregation, First District, asks General Conference that all Districts have queries for District Meeting in hands of District Meeting clerk, so that he may have them printed or otherwise reproduced and put into the hands of the Congregations two weeks or more in advance of the District Meeting date.

Answer: Request granted; sent to District Meeting.

Action by District Meeting: Passed with its answer to General Conference.

Query No. 2—

Realizing that our past practice of not admitting queries on the

grounds of technicalities has a tendency to delay peace in local congregations, cause a loss of interest in the General Conference, and promote congregationalism, therefore we, the Englewood Congregation, petition General Conference of 1949, through District Conference of District No. 2, to return to the practice of the Jerusalem Conference.

Answer by Congregation:

We approve the purpose sought in this paper and decide that General Conference shall admit and act on all queries properly passed by the Districts. Passed to District Meeting.

Answer by the District:

We approve the purpose sought in this paper and decide that General Conference shall admit and act on all queries properly passed by the Districts, and repeal all other decisions that conflict with this decision.

Query No. 3—

District No. 2 makes a call for the 1950 General Conference to be held in District No. 2.

Query No. 4—

We the 3rd District assembled in District meeting at Kansas City, Mo., Oct. 11, 1948, asked General Conference that an Old Folks home be established and maintained centrally located in the Brotherhood.

Answer by District Meeting:

We so decide that an Old folks home be established.

Query No. 5—

We, the Elders of the 3rd District, asked General Conference through

District Meeting assembled at Kansas City, Mo., Oct. 11, 1948, that Article 5, on page 20, in the Polity booklet be amended to read, that no elder or minister of the local church in which an election is held to be allowed to serve on the board of officials, to avoid influencing members coming before the board in any way.

Answer by District Meeting:

We so decide, Yes. Passed to General Conference.

Query No. 6—

We the 3rd District request that General Conference of 1950 be held in District No. 3.

Passed by District Meeting.

NEWS ITEMS

ENGLEWOOD, OHIO

We met in regular council April 2nd, at 7:30 p. m. The meeting opened by singing 201, after which Bro. J. P. Robbins read James 4, and made some helpful remarks on same. Opening prayer by Bro. L. W. Beery. Our elder, Bro. Kreider then took charge.

We are looking forward to hold our series of meetings the last of August, the Lord willing. The delegates were chosen for district meeting, and also all necessary preparations were made for holding the meeting at this place.

The meeting came to a close by singing No. 46, and prayer by Bro. Herbert Parker.

The district meeting was held at

this place April 12 and 13. The attendance and interest was good. We could truly say we had a good spiritual meeting, as one could tell the Spirit was directing in the meeting. I feel all could say it was well to be there.

May the Lord richly bless one and all until we may meet again one year from now.

Ivene Diehl, Cor.
New Lebanon, Ohio.

OBITUARIES

ELSIA HOLSINGER

Elsia Garnet Miller Holsinger, daughter of Amos and Barbara Garber Miller, was born Jan. 23, 1873. Departed this life April 19, 1949, at the age of 76 years, 2 months and 26 days.

On March 8, 1893, she was married to Ebenezer Holsinger, who passed away September 3, 1935. To this union one son was born. She leaves to mourn her passing, her son, Frank of Eldorado, four grandchildren: Mrs. Donna Tamplin of Lewisburg, Mrs. Reva June Duncan of Richmond, Ind., Lowell Holsinger of Munich, Germany, and Harold Holsinger at home; six great-grandchildren; two brother, John Miller of Castine, George Miller of Dayton; one sister, Mrs. John Hapner of Eldorado; also several nieces and nephews and a host of other relatives and friends.

Sister Holsinger was a member of the Eldorado Dunkard Brethren church. She was a good neighbor and a wonderful friend, her quiet

unassuming Christian living endeared her to all of us.

How sweet to sleep
Where all is peace,
Where sorrow cannot
reach the breast,
Where all life's idle
Throbbings cease, and
Pain is lulled to rest.

Funeral services were held April 21st, at the Miller Funeral home of Eldorado, with the writer in charge, assisted by Bro. Lawrence Kreider.

Bro. Herbert Parker,
Ludlow Falls, Ohio.

JALENE CARPENTER

Jalene Pearl Carpenter, daughter of Bro. and Sister John Carpenter, of West Unity, Ohio, was born November 20, 1945, and passed away in the Detwiler hospital at Wauseon, Ohio, April 11, 1949, at the age of three years, four months, and 21 days.

Little Jalene was playing outside, and was burned severely when her clothing caught fire as she attempted to light some paper with matches.

In passing she leaves her father, mother and brothers, Kenneth 7, Johnny 4, and Walter 1, and a host of friends and relatives.

Funeral services were held at 1:30 in the home, and 2:30 in the West Fulton Dunkard Brethren church, with Elder Melvin Roesch officiating, assisted by Elder D. W. Hostetler, and Bro. Edward Johnson.

The comfort and consolation we have in the death of one at this age, we can believe that she is safe in the arms of Jesus.

Jesus has taken a beautiful bud,
 Out of our garden of love,
 Borne it away to the city of God,
 Home of the angels above.

Full blooming flowers alone will
 not do,
 Some must be young and un-
 grown;
 So the frail buds He is gathering,
 too,

Beautiful gems of his throne.

Fathers and mothers, weep not or
 be sad,

Still on the Savior rely;
 You shall behold them again, and
 be glad,

Beautiful flowers on high.

Blooming in beauty in heaven are
 they,

Blooming for you and for me;
 Follow the Lord, tho' the city be far,
 Till our bright blossoms we see.

Gathering buds, gathering buds,
 Wonderful care will be giv'n;
 Jesus is gathering, day after day,
 Buds for the palace of heav'n.

Sister Sarah Roesch.

PAUL EDWARD KINTNER

Son of Monroe and Lydia (Smith) Kintner, was born near Burlington, Ind., Feb. 9, 1931. He departed this life April 23, 1949, at the age of 18 years, 2 months, and 14 days.

At the age of six, he with his parents moved near Somerset, Ind. At this place he attended grade school, and graduate from Sweetser high school. He will not be privileged to be with his class in the services that will follow, "For Sonny's school-life is ended, but eternal life has just begun."

Sonny did not fail the admoni-

tion "Remember now thy Creator in the days of thy youth." At the age of 11 he accepted Christ and became a member of the Dunkard Brethren church. He was true to his baptismal vow, and a faithful attendant at all services. He considered this a sacred privilege, and while pursuing his school studies he did not neglect his Bible study.

His beautiful life was an inspiration to many, and endeared himself in the hearts of his many friends and his untimely passing is difficult to understand.

He leaves a grief stricken Father, Mother and two sisters, Ruthanna and Mildred and a host of relatives and friends to mourn his passing.

While we mourn our loss we feel he is enjoying that mansion which the Lord has prepared for him and to all those that love and serve Him. It may well be said of Sonny "His sun is gone down while it was yet day."

He little thought when leaving
 home,

He would return no more;
 That he in death so soon would
 sleep

And leave us here to mourn.
 We do not know what pain he bore,
 We only know he passed away
 And could not say "Good-bye."

Funeral services were conducted by Bro. Henry Besse, assisted by Clarence Surbey. A large audience of his schoolmates, brethren and sisters, and neighbors and friends came to pay their last tribute of respect.

Fortune can take away
 riches, but not courage—
 Seneca.

IN MEMORIAM

In loving memory of wife and mother, Mrs. Ida Throne who passed away five years ago on April 18, 1944.

Time may pass and bring its changes,

Fresh with every passing year;
But your memory will be cherished,
In our hearts that hold you dear.

H. A. Throne

Mr. and Mrs. L. H. Martin
and Family.

MAKING HOME A FIT PLACE FOR JESUS TO BE A GUEST

What is home? Home was God's first institution, and we believe love was the ruling principle but man fell. Sin has entered in and has separated the home from God. It is our privilege and responsibility to make our home a fit place for Jesus. In my mind it is not just a fine house with lace curtains, brussels carpet, and fine furniture and all the modern equipments to lessen work. But home may be a little old cottage with bare floors and no curtains and boxes for furniture. I like the little piece of poetry that Henry Van Dyke wrote:

"You'll find where'er you roam
That marble floors and gilded walls,

Can never make a home.

But every house where love abides,
And friendship is a guest,
Is surely home and home sweet home

For there the heart can rest."

Home is where love abides, regardless of how many persons abide in this home. But as a rule when we think of home we think of father, mother, and children. But it is not always so. Let us think of a certain home in the Bible, the home of Mary, Martha and Lazarus. We read nothing of their parents, but we believe this was a home where Jesus was often the guest.

Home is where love abides. And when love abides we also find obedience. Paul says, "Children, obey your parents," he also said "Wives submit yourselves unto your own husbands. . . . Husbands love your wives Fathers provoke not your children Servants obey in all things your Master." If we find a home, surely love abides there.

In Gen. 18:19 God said of Abraham, "For I know him, the he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

When we are expecting some one to be our guest we always want to have our work done, everything neat and clean. How much more so, when we ask Jesus to be our guest we want to have ourselves in readiness for Him—not only on the outside—but the heart. The heart should be free from all hatred and strife, for that is just the opposite from love and Jesus can only abide in the heart where love abides. “Man looketh on the outward appearance, but the Lord looketh on the heart.”

To make home a fit place for Jesus to be our guest, fathers should take their place as the head of the home, as Paul teaches us in Corinthians. They should be kind, loving, and patient. Wives and mothers should do their duty as true children of God. Their duty is to keep the home and teach their children, and be a helpmeet to their companions. Children should be obedient, loving, kind, ready to do whatever their hands find to do.

Love should be the ruling principle in every home—“Love, love that moved the mighty God.” “For God so loved the world that He

gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Jesus’ love was so great for fallen humanity that He was willing to leave His home in glory and come to this sinful earth to teach us how to love and to love one another. And then He gave His life on the cross for you and me—such wonderful love. “Greater love hath no man than this, that a man lay down his life for his friends.” “Ye are my friends if ye do whatsoever I command you.”

Let us each one, by the grace of God help to make our homes a fit place for Jesus to be our Guest at all times, and then our homes will be real light-houses for Jesus.—In Gospel Herald.

AWAY FROM THE FOLD

A. B. Van Dyke

There were ninety and nine that
safely lay;
In the parable that Jesus told,
But now they've wandered far away,
Away from the gates of gold.

They have wandered away, the
foolish sheep,
And cared not for their shepherd's fold,

But have caused their shepherd
much to weep,
Just as in the days of old.

The ninety and nine have gone
astray,
Into worldly pleasures and sin.
Will they ever return in His own
way,
Who gave them their safety with-
in?

When sheep go astray the lambs
will too,
No matter how grievous the sin.
The lambs know nought but to
follow the flock,
Regardless of the plight they are
in.

Sad for the Shepherd who loved
them so
To see His sheep wander away,
But into forbidden paths they go
Caring for nothing but to look
gay.

Forgetting the humble, the dear
Savior, too.
Will the ninety and nine e'er re-
turn
To their Shepherd so gentle, so
good, so true,
Or His mercy forever spurn?
Winona Lake, Ind.

SENTENCE SERMONS

Death is more universal
than life: everyone dies but
not everyone lives.

How a minority, reaching
a majority, seizing author-
ity, hates a minority.

It is better to be silent and

be thought a fool, than to
speak up, and be a fool.

A man of words and not of
deeds, is like a garden full of
weeds.

All change is not growth:
all movements are not for-
ward. Sometimes silence
has the severest criticism.

Am I as unselfish, as will-
ing to bear with love and
patience the trials and suf-
ferings that come to me as
He would be? No less than
this is required of us, who
profess to be Christians.

Do not anxiously hope for
what is not yet come; do not
vainly regret what is already
past.—Chinese Proverb.

It is easy to look down on
others; but to look down on
ourselves is the greatest dif-
ficulty.

One of our foremost duties
as Christians in a chaotic
world is to give the people
the Word of the Lord now.

Kindness is the gold chain
by which society is bound to-
gether.—Goethe.

ADULT SUNDAY SCHOOL LESSONS

Apr. 3—Rom. 7:13-25.
 Apr. 10—Rom. 8:1-19.
 Apr. 17—Easter—Luke 24:13-35.
 Apr. 24—Rom. 8:20-39.
 May 1—Rom. 9:1-16.
 May 8—Rom. 9:17-33.
 May 15—Rom. 10:1-10.
 May 22—Rom. 10:11-21.
 May 29—Rom. 11:1-18.
 June 5—Rom. 11:19-36.
 June 12—Rom. 12:1-10.
 June 19—Rom. 12:1-21.
 June 26—Rom. 13:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 3—Abraham and Lot Prosper. Gen. 13:1-18.
 Apr. 10—God Renews His Covenant. Gen. 17:1-9.
 Apr. 17—Jesus Arose From the Dead. Matt. 28:1-10.
 Apr. 24—Abraham's Concern for the Righteous. Gen. 18:17-33.
 May. 1—God Spares Lot's Family. Gen. 19:12-29.
 May 8—Abraham Sacrifices. Gen. 22:1-19.
 May 15—A Wife is Sought for Isaac. Gen. 24:10-28.
 May 22—Isaac Obtains a Wife. Gen. 24:50-67.
 May 29—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 June 5—Jacob's Dream. Gen. 28:10-22.
 June 12—Jacob Meets Rachel. Gen. 29:1-14.
 June 19—The Meeting of Jacob and Esau. Gen. 33:1-17.
 June 26—Joseph's Two Dreams. Gen. 37:1-11.

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BIBLE MONITOR

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June 1, 1949

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CONGREGATIONAL SINGING

While meditating on this subject I was impressed with the Scriptural importance of it and also with the lack of general understanding and appreciation which the average church-member apparently values this opportunity of worship and soul warmth. While I feel someone blessed with years of experience in spiritual worship in song or at least one with musical ability and spiritual zeal should undertake this subject, we shall endeavor to collect a few thoughts on it and thereby perhaps incite those more able to furnish articles which will unfold the subject more thoroughly.

Congregational singing is singing such that practically all the people join in the singing. Thus every soul has the opportunity to ex-

press their sentiment of worship with their voices. Almost without exception individuals in such a group are led to worship in song, especially if helped by a spiritual leader.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," Eph. 5: 19. Our text says we are speaking, so we must pay close attention to the words that we sing. Our text tells us what type of songs to sing, Psalms, Hymns and Spiritual songs. It may be mockery to attempt to worship with songs which could not be classed as such. Notice that we should try to sing and make melody in our heart to the Lord. We sing, we attempt to make melody, and we realize that the Lord will hear and understand what is in our heart.

Congregational singing "Let the word of Christ should edify those who hear, dwell in you richly in all express the sentiment of our wisdom; teaching and admonishing one another in soul, and burst forth with psalms and hymns and the melody of our heart. spiritual songs, singing with Worthwhile singing requires grace in your hearts to the effort and is appreciated in proportion to the effort we put in it. "I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me, and let us exhalt his name together." Psa. 34: 1, 3.

While a few, who may devote much time and effort to sing songs properly, may be able to sing far better from a technical point of view than the general lay-member, there is no reason whatsoever why they can make a more joyful noise unto the Lord or sing more with the spirit and understanding than anyone. It is possible to stay in bed on Sunday morning and hear a complete church service without any effort but, to an able bodied person, this has no comparison to worship and fellowship with those of like precious faith. Just so neither you, nor God, will receive the proper benefit by paying someone to sing and make melody in their heart for you.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth," Jno. 4:24. Christ told this woman, who sincerely wanted to worship but was confused about where and how, just how true worshippers shall worship. Notice the Father seeketh such to worship Him. Are we such worshippers and are we using the talents we are blessed with to worship Him?

We are warned of a group who profess to worship the Lord but He, knowing their purpose, does not accept it because it does not come

from a pure heart. I am convinced that in order for me to properly worship in song I must meditate on the words that I sing. I must be careful of the thoughts and intents of my heart while singing. I should be ready to sing at the proper time and with the proper speed, so that I can keep as near in tune and in time with the song as my ability will enable me to.

We might refer to numerous scripture in the Old and New Testaments to show that they sang, that they sang praise, that they sang in worship to the Heavenly Father, and that they sang as a congregation but we will include only two references. "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation," Psalms 111:1. "When they had sung an hymn, they went out into the mount of Olives," Matthew 26:30.

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also," I Corinthians 14:15. Oh that individual and collective means might be used that we may improve our praise to God, by our singing and our songs.

PRIDE

Wm. Kinsley

"Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness," Mark 7:21-23.

All these evil things come from within and defile man.

"In the last days perilous times shall come, men shall be lovers of their own selves, covetous, boasters, proud, traitors, heady, highminded, lovers of pleasure more than lovers of God," II Timothy 3:2-4. We have many today of high standing, in their own estimation, in the so-called Christian churches, who boast and are wise in their own conceits.

"Wherefore, God resisteth the proud, but giveth grace to the humble," James 4:6. "Not a novice, lest being lifted up with pride, fall into the condemnation of the devil," I Timothy 3:6. "He hath scattered the proud in the imagination of their hearts,"

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Luke 1:51.

"If a man think himself to be something, when he is nothing, he deceiveth himself," Gal. 6:3. "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves," Phil. 2:3. Is this scripture practiced in the churches today?

"Be kindly affectioned one to another with brotherly love, in honour preferring one another," Rom. 12:10. "Mind not high things, but condescend to men of low

estate," Rom. 12:16. "He that glorieth, let him glory in the Lord," II Cor. 10:17-18. Not to glory in the church or organization to which he or she belongs, or the works or efforts of men, but to the Lord and Savior of mankind to whom belongs all honor, glory and adoration. Nor he that commendeth himself is approved, but whom the Lord commandeth.

"Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted," Matt. 23:12. "For I say, through the grace given unto me, every man that is among you, not to think of himself more highly than he ought to think," Rom. 12:3.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord," ICor. 14:37. "If any preach any other gospel unto you than that which we have preached unto you, let him be accursed. I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it of man, but by the revelation of Jesus Christ," Gal. 1:8, 11.

"They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God," Rom. 10:3. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men," Mark 7:7-8.

To be proud is to love self, self esteem, an exalted opinion of one's self. Contributing to one's own importance, an unreasonable conceit of one's own superiority: in talents, wealth, rank, lofty airs; that which excites boasting, bold, forwardness, ambitions, scornful, arrogance, malice, ill will at others, an uneasiness or discontentment. To fret and grieve one's self about other's progress, and to hate them on that account. Greediness, an inordinate desire to obtain. Envy springs from pride.

"Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoils with the proud." Prov. 16:18. Every

one that is proud in heart is an abomination to the Lord. The Lord hateth a proud look. "Thy terribleness hath deceived thee," Jer. 49:16. We have people who boast and claim to be infallible, and therefore need not make any apologies.

Matt. 23 tells how the Scribes and Pharisees sit in Moses seat. All their works they do for to be seen of men: and love the uppermost rooms at feast, and the chief seats in the synagogues and greetings in the markets, and to be called of men, Rabbi. Woe unto you Pharisees, who for a pretence make long prayers. Woe unto you Scribes and Pharisees hypocrites: for ye pay tithe, but have omitted the weightier matters of the law, judgment, mercy, and faith. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy, and iniquity. For ye shall shut up the kingdom of heaven against men. For ye neither go in yourselves, neither suffer ye them that are entering to go in.

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and

were created," Rev. 4:11. in the Lord, instead of "Worthy is the Lamb that glorifying in men or the institutions of men? was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings," Rev. 5:12.

"They sing the songs of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints." Rev. 15:3.

"Some indeed preach Christ even of envy and strife; and some also of good will. For me to live is Christ, and to die is gain," Phil. 1:15, 21. "Let this mind be in you, which was also in Christ Jesus. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; . . . He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2:5-11. Should we not glory and have put on the new man, which is renewed in knowledge after the image of him that created him: Let the word of Christ dwell in you richly in all wisdom. And whatsoever ye do, do it heartily, as to the Lord, and not unto men: Knowing that of the Lord ye shall receive the reward of the inheritance: For ye serve the Lord Jesus Christ. We are aware of the age and time when men are seeking honour, and wealth, and boast of their wonderful power, and accomplishments in the world.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty and glory, and honour: All people, nations, and languages, trembled and

feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up; and whom he would he put down. His heart was lifted up, and his mind hardened in pride. He was deposed from his kingly throne, and they took his glory from him. He was driven from the sons of men, thy dwelling shall be with the beast of the field: until thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. At the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High and I praised, and honoured him that liveth forever whose dominion is an everlasting dominion. All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou? Dan. 5:18-22.

"Upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them, and the people gave a shout,

saying, it is the voice of a god. And the angel of the Lord smote him, because he gave not God the glory: and he was eaten up with worms, and gave up the ghost." Acts 12:21-23. Pride cometh before destruction. Every kingdom that fell, following pride, so we will fall sooner or later if we follow pride.

"Whatsoever a man soweth, that shall he also reap. God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:7, 14.

Hymn

In the cross of Christ I glory,
Towering over the wrecks of time
All the light of sacred story
All the light of sacred story
Gathering round its head sublime.

When the sin of bliss is beaming
Light and love upon my way
From the cross the radiance streaming

Adds more luster to the day.
Bane and blessing, pain and pleasure,

By the cross are sanctified;
Peace is there that knows no measure

Joy that through all time abide.
Hartville, Ohio.

KEEP UP COURAGE

Martha I. Harman

I take this privilege to tell

my appreciation of the work, be when the dear ones of time and prayer it takes to elderly age pass into the print and publish the Bible beautiful beyond? It makes Monitor. It is a wonderful my heart ache to know how prayer to encourage one to little we know of our press onward. I enjoy very Heavenly Father and how much the pieces the Brethren much He does for us. ren and sisters write, that I What is this younger generation going to be? Will we were permitted to attend. I would like to get acquainted with the other we have faith enough to press onward in the path we have chosen? Let us all brethren and sisters that meditate and study the write in the monitor. beautiful Bible given us, and

When I cannot go to other we will have no time for meetings in adjoining states, anything else, and our minds I get my three stories I will be filled with the Holy Spirit. wrote on our trips to the past three General Conferences. May we all work and look While we were gone, I took forward to our meeting down notes of the songs, the above, if we are not permitted to meet on earth any- minsters' and elders' names more. and most of their sermons.

I made a book of them and Industry, Ill.
it is very interesting to go back to conference and see the people, sing the same songs and have the same meals. It encourages one to read it and bring the meetings home to those who have not been able to attend such a wonderful meeting with brethren and sisters of like precious faith.

At times one feels discouraged about what little they are doing to help dear ones to Christ, the Saviour. What is this world going to

From "Rites and Ordinances"

We feel it very helpful to the strengthening of our faith to refer, as opportunity permits, back to the writings and history of our forefathers and the founders of the Dunkard faith; to see if we have deviated from the "Faith of our Fathers," as they understood the gospel. Also to see how detailed they

understood the gospels with as little opportunity for research and as little experience as they had in building a denomination on the true Gospel principles.

We are reprinting an article on Footwashing as written by Alexander Mack, Jr., (1712-1802) from the book "Rites and Ordinances" as translated from old German manuscripts into English by the National Sunday School Association of the Brethren Church, Ashland, Ohio.

Footwashing

May grace and peace from God the Father through Jesus Christ be multiplied unto you all, Amen.

Beloved brethren:

Inasmuch as we have understood, that some brethren have difficulties with regard to footwashing, which Jesus has commanded to his disciples, as if it had been performed between the supper and breaking of bread, and think it not rightly done, if feet are washed before supper;—we felt moved in our mind in sincere love to give the reasons, why we wash feet before supper. At the same time

we would say, that it is our belief and view, if a brother or any other person can in love and moderation instruct us according to the word of the Lord more fully, and otherwise than is here pointed out, we should be ready to accept of it not only in this point of footwashing, but also in other matters, and not at all rest upon long usage, but let the word of the Lord be our only rule and guide.

In the first place, we will see, how the old pious fathers before the law practiced footwashing, Gen. 18:4; 25:32, and chap. 19:2. Now here we see quite clearly, that the pious fathers performed footwashing before the meal: we see also under the law in the levitical service, that Moses had to make a great laver, to put water therein, and that Aaron and his sons, yea the succeeding priests washed their hands and their feet thereat, when they went into the tent, as may be seen Exod. 40:31-32; yea, we may notice, that under the law footwashing was customary, as we find I Sam. 25:41.

Still in the time of the Lord Jesus when he himself preached the gospel,

feetwashing was a common thing; when friends would show each other acts of kindness, it was the custom always before the meal, as we see in the gospel of Luke 7:44. Here the Lord Jesus reproached the Pharisee, while at the table, that he had given him no water for his feet, when He (the Savior) entered his (the Pharisee's) house. Now to come to the point itself, we see in the first place, when the feast of the passover was come nigh, that the Lord Jesus sent two of his disciples, namely, Peter and John, the very disciple, who has recorded feetwashing, John 13th chapter. These were sent by the Lord Jesus to prepare the passover, as Luke the evangelist mentions, ch. 22:8. "And in the evening he cometh with the twelve, and sat down," as Mark (chap. 14:17) and Matthew (chap. 26:20) relate.

Now the other evangelists say nothing of feetwashing, but the evangelist John describes it ch. 13. According to the Greek text, as Reitz, the Dutch translators, and also Felbinger have given it, John, who himself prepared the supper says, "when the supper was done,"

according to the Dutch version: "when the supper was made," according to Felbinger, and Reitz expresses it still more clearly "was prepared." Others say according to the Greek, as it is in the Greek Lexicon, "when the supper had been made," or "had come into existence."

Now the word, as given by Luther, we do not find in the Greek; for thus writes John, ch. 13:2. "When the supper was done," that is, all ready, Jesus arose from the prepared supper, as follows in the 4th verse, "He riseth from supper," washing his disciples' feet. See further, how they (the disciples) should wash one another's feet in lowliness, humility and love. That Jesus sat down after feetwashing with the disciples, and that he then did eat, is not only recorded by John, as may be seen clearly in verse 26, "When he dipped the sop,* and gave it to Judas." But the evangelist Matthew, also states, chapter 26:23, "He that dip-peth his hand with me in the

*Here are added the words "of the pascal lamb" in the German which are not in the text alluded to.

dish, the same shall betray me." And Mark also writes, chap. 14:20, of the one, "that dippeth with me in the dish."

Here we can see, that when John writes thus, "To whom I shall give a sop when I have dipped it"; this was done while eating the (paschal, see note) supper; and that the feet were already washed, we see also, when John says, verse 21, "Verily, verily, I say unto you, that one of you shall betray me." The feet then were washed, when Jesus said this, and Judas was yet present. Now look again at Matt. 26:31 and Mark 15:12. Here the two evangelists show, that Jesus said this at the meal, "as they did eat."

Now these other evangelists say nothing at all about footwashing, and on the other hand John writes nothing about the institution of breaking bread; therefore scripture must be understood and looked upon with a spiritual eye of love and calmness. And though all translators had written like Luther, "after supper," yet we would have to understand, "after the supper was done or prepared." However it is even by them made sufficiently plain, that when the supper was ready, or done, or made, or prepared, Jesus arose from the prepared supper, and washed even Judas' feet with the rest, and then while they were eating Jesus commenced saying, "One of you shall betray me." Here then there was no pause or stop any more until Judas went out.

Three Evangelists stated, that while they were eating Jesus made known the traitor Judas. However the evangelist Luke put the declaration back, even after the breaking of bread, when he says chap. 22:21, "But behold, the hand of him that betrayeth me is with me on the table." But according to the other three evangelists this word does not belong after the breaking of bread, but (was spoken) while eating the meal (paschal lamb, see note), and for this Judas was legally purified in the outward body; hence Jesus could also wash his feet, namely, before supper.

But if Jesus after the supper had intended to institute a special unto the breaking of bread, and preparation by the washing of feet thus had washed also the feet of Judas, and even broken the

bread to that traitor, whom Jesus knew well—then we might also break and give the bread of communion to a known sinner, even if we knew that he had joined a gang of robbers or murderers, and that he would that very night commit robbery or murder; I say, we might, knowing all this, still break with him the bread of communion, because Jesus had done so himself. But this should be far from us; yea, I on my part would rather never break bread any more, than with such.

Now say the blind scribes, that Judas did break with Jesus the bread of communion, and abide stubbornly in this idea that Luke states, how Jesus did not till after the breaking of bread say, "The hand of him that betrayeth me, is with me on the table, and will not consult the other Evangelists on the subject. Such ought not to be the manner and mind of the true lovers of wisdom, but true wisdom and her lovers must be minded, as James teaches ch. 3:17, and says, "But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated."

that when a person receives some knowledge in selfishness, and maintains it in self-will, he is not willing to be instructed, but will dispute in his own wisdom about the shell, and drop the kernel. Therefore, dear brethren, let us all be wise, and let us especially concerning feet-washing be careful, how we are to be minded, in love, in peace and humility to submit to each other.

For Christ indeed has given no special command, when or what time it should be performed, before or after supper; but he has commanded, that it should be done, and also that we should love one another, since Christ has not said, that his disciples should be known by washing feet, or by the breaking of bread, but he said, "By this shall all men know, that ye are my disciples, if ye have love to one another." O how should Satan mock us justly, if we were to quarrel with each other about the time, when the feet ought to be washed; and love were destroyed, and even footwashing and breaking of bread were altogether neglected. If our peace were thus disturbed, it would please Satan right well, and

But commonly it is thus,

the doctrine of Jesus would be scoffed at by other men.

Therefore it is of the utmost necessity, to maintain love and peace, and to conclude to pray our dear Lord for still more wisdom. For I can say, in truth and from experience, that in the beginning we have washed one another's feet after supper, and after the breaking of bread, yet accompanied by a blessing and awakening of love. Afterward we saw a little nearer, and washed one another's feet after supper, and before the breaking of bread, also with a blessing. Then, when Reitz published the New Testament, and a brother came among us, who understood Greek, and pointed out to us properly, how Jesus washed feet before supper, in single heartedness we did do it ever since and at all times before supper.

Now no brother should take it amiss of us, that we do not wish to begin again at the wrong end. For so long as no one can instruct us any better, no one should find fault with us, if we do, as we understand it. Yet I say this, if I should come to a fraternity, who would break bread, and the leaders of that fraternity did not yet

understand it otherwise, but that the feet ought to be washed after supper, I would partake with them in great simplicity and love, yet I would lay my views before them according to the Scripture, and wait in love, and have patience with them, until they could see it so likewise.

For I feel assured, that when the matter is examined quite impartially, and love and peace are preserved, it will be easily seen and understood, that it is so, as we have shown above, that Jesus arose from the ready made or prepared supper, and washed his disciples' feet, and then did sit down, and eat, and while eating Jesus revealed the traitor, who thereupon went out. And then after this Jesus instituted the breaking of bread, and thus the Scriptures are brought in harmony, and the types of the patriarchs before the law, and those under the law all correspond with it, and we can stand with a good, quiet conscience before God and men.

But if we were of the opinion, that the feet must be washed just after supper, then I would not undertake to maintain it with a

rational sense of the Scriptures, and scarcely any person would be able to do it. For if we look only to the two evangelists Matthew and Mark, they write both, first Matt. 26:26. "And as they were eating, Jesus took bread, and blessed, and brake it." So likewise writes the evangelist Mark (14:22), "And as they did eat, Jesus took bread, and blessed, and brake it, saying, "Take, eat, this is my body." Now here we see clearly, that between the eating of the passover (supper) and the breaking of bread, there occurred no change. For if feet-washing had been performed between, they would certainly have mentioned it too; but since it was done before supper, they have not written about it, but left it out.

But John has described footwashing, and on the other had left out the institution of breaking bread. Hence the Scriptures require spiritual eyes, mind and understanding; otherwise by the letter we would have nothing but trouble and division, if without true illumination one would think to hold fast to the letter in one place, but would act contrary to it in another place, and

not regard it.

Therefore, dear brethren, let us watch, and be careful, and above all preserve love for them we will preserve light. For the Spirit of truth testifies in the first epistle of John 2:10, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Then our good God, who is love purely and impartially, can and will add by degrees, what may be wanting in this or that knowledge (of truth).

I now conclude, begging again all my brethren to read and consider this in love and with calm spirit. And so I am you weak brother,
Alexander Mack, Jr.

OBITUARIES

NANCY WISLER KOONES

Sister Nancy Koones, daughter of Joseph and Mary Ann (Cauffman) Wisler was born Oct. 23, 1869, died April 28, 1949. Aged 79 years, 6 months and 5 days.

She was baptized into the Church of The Brethren at the age of 20 years, to which faith she remained until 21 years ago when she with her husband identified themselves with the Dunkard Brethren at

Waynesboro, Pa.

March 8, 1900, she was united in holy matrimony to Elder Emanuel G. Koones near Woodbury, Pa.

She leaves her husband and the following children: David; Martha, the wife of Fred Clear; Mary, wife of Earl Miller, deceased; Sarah, wife of Joseph Fritz; Fannie, wife of Raymond Rock; Grace, wife of Levi Miller; John and Paul of the home; 23 grandchildren and two great grandchildren to mourn her departure.

She was a wonderful wife and mother.

Funeral services were held in the Dunkard Brethren church at Plevna, Ind., by Elder Elzie Weimer assisted by Bro. Clarence Surbey and Bro. Harley Rush. Burial in Kendall cemetery.

Elzie Weimer.

THE BEAUTY AND SANCTITY OF THE CHRISTIAN HOME

The Lord God said, "It is not good that man should be alone; I will make him an help meet for him . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." "So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish

the earth, and subdue it: and have dominion over . . . every living thing that moveth upon the earth." "And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed."

This briefly pictures to us the first established home. God Himself created the man and the woman, performed the marriage ceremony and made for them a home; this was the origin of family life. It is a beautiful and holy retrospect—these simple lives without taint or veneer in direct and constant communion with God; surrounded by the natural perfection of the Garden of Eden; two human hearts knit together by love; and all other living creatures in subjection; a union between man and wife and these two, as one, in communion with God. This was the first home.

But an evil influence crept into this sacred realm—that old serpent, the devil, who has made it his business since the creation of man to plant suspicion and deceit into the hearts of man. Into this first and perfect home crept the father of lies and planted doubt, suspicion, dis-

tress, sorrow, hatred, murder, and kindred evils which have multiplied from generation to generation; until today there is a mighty effort of the combined forces of the evil one to destroy all established institutions of God and to overthrow every righteous authority.

In the face of the foregoing let us consider the beauty and sanctity of the Christian home. The Christian home today is an earthly paradise, a garden of Eden, a haven of rest, because Christ dwells there. Is He a guest in your home as He was so often in that home at Bethany? Are you eager to serve Him, as was Martha? Do you sit at His feet and hear His words, as did Mary? Have you been raised from the dead, as was Lazarus? Do you receive Him into your home and does He love you and those of your household? Is Jesus, the Christ, the Son of the Living God, the prevailing, everpresent influence in your home? Then, and then only, is your home a Christian home!

There is nothing beautiful save that made and governed by the touch of God. In this sense the Christian home

is a paradise of beauty. The touch of God is love, and love is the life germ of the Christian home. "In him we live, and move, and have our being." From the windows of the godly home radiates the light that generates beauty and purity in human lives. And this primitive beauty and purity, as in the beginning, is the touch of the Divine and a foreview of heaven. The father, the mother, and the children, all surrendered to the influence of that eternal glory, make home an abode alight with love and service and holy beauty.

A landscape architect in a certain city had plot after plot of virgin soil to convert into grounds for modern homes. Wherever his work had been completed there had sprung into existence an area of beauty and grandeur. The surrounding arid scope appeared more desolate because of the harmony, grace, and beauty in the midst. Even so the beauty of the converted acres was enhanced because of the surrounding waste. In the manner the waste and desolation of the ungodly human relationship and the beauty and grace of the Christian home

are each the more outstanding because of their existence side by side. We sing sometimes, "There is beauty all around, when there's love at home." The fact is that the beauty of the Christian home makes appear blacker and more hideous the sin that is so prevalent in every community.

Beauty in the home is absolutely dependent upon a reciprocal human and divine communion. If every member of the home is a true child of God then the home is the abiding place of God. But should sin creep into such a home and with deadly sting strike any single member the holy atmosphere will be corrupted and the beauty marred. Oh, that men might say with the Psalmist, "I will walk within my house with a perfect heart. He that worketh deceit shall not dwell within my house." Each of us, with singleness of purpose, should dedicate our lives to the will of God, first at home; and then always, wherever we go we should live wholly for Him. By so doing we will spread abroad the atmosphere of the Christian home.

It is a pleasant and an holy state that Jesus por-

trays when He says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." It is a glorious opportunity to open our door to welcome and entertain Supreme Royalty; to invite into our home our heavenly Father and His Son Jesus Christ, the Prince of Peace. It is munificent life and indeed a sumptuous feast to dine with them. How the grace of their presence warms our hearts within us as we commune with them! It transfers the glory of heaven to our earthly abode. God's ever-abiding presence is the beauty and sanctity of the Christian home.

Until the Church of Jesus Christ gets to the place where she lifts the home above the legal status into the sacred realm we may expect the demoralizing and degrading influences of lust, licentiousness, and divorce (these tornadoes from the pit sweeping so forcibly against the home today) to

increase until the wreckage encircles the globe. God ordained the home and thus created a sacred institution. It is not a human product. Therefore what God has ordained, let not man dare to destroy. Where divorce and remarriage has reached; where the emancipation of woman has robbed home of wife and mother; where free love and lust have flourished; there the purity of the home has been destroyed and the command of God ignored.

Shall we as children of God, who are also the children of Christian homes, and who enjoy this holy environment, and who believe that the Christian home is a sacred institution established by God Himself for our preservation and happiness, allow the poison of evil to destroy, unchallenged, this divine bulwark? Rather let us arise as one man, in the strength of Almighty God, armed with the two-edged sword, equipped in full armor, and go forward unafraid against despoiled motherhood, state-owned children, communistic licentiousness, free lust, and wrecked homes; and by the power of God in the face of

death uphold the beauty and sanctity of the Christian home!

In closing our career on earth may each of us be prepared for a triumphant transfer to that perfect home above and so return the visit paid us by our royal guests. Much more glorious will it be to dwell in that heavenly kingdom in the presence of royal grace and splendor. Remember Jesus said when on earth, "In my Father's house are many mansions . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." And He sent us this word (somewhat paraphrased) after departing, "And God himself shall be with you and be your God. And He shall wipe all tears from your eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, and there shall be no night there, for the Lord will give you light and with Him we shall reign for ever and ever." There will be perfect beauty, holiness, and joy!"

I pray God that this may

be our final and eternal home!—L. C. Miller, in Family Almanac.

HOME

The ideal home is one in which Jesus reigns. In a home of this type, love is the supreme ruling power. Where God is not recognized there can be no solid comfort and peace. Such a place cannot be called a home in the strictest sense of the word. When we speak of home, we at once think of joyful association, rest, happiness, and contentment—a place where we rest from our labors, and are refreshed after weariness and separation from loved ones. The buildings, furnishings, and surroundings do not constitute a home, but it is the loved ones who dwell in that home that make the spot sacred and affords a haven of rest in this world of turmoil and care. The word home stands for all that is beautiful.

In our visions and dreams our minds wander back to our earliest recollections and home appears to us like a fairy land fragrant with flowers, where the air is laden with the sweetest melo-

dies of love. We think of mother folding us in her tender arms of love, while we listen to her soft, gentle voice sending up the sweet incense of prayer and supplications for the dear lambs of her fold. The early influences of home are never forgotten. The godly home, where children are taught to know God and are brought up in the nurture and admonition of the Lord, is the dearest place on earth. A home like this is a place of refuge in every time of sorrow and trial. God, in His all-wise providence and mercy, has instituted the home for the propagation of the human race and for their present and eternal good. The godly home with a family altar is a sanctuary of the Lord and the very gateway to heaven; it is here where the knowledge of God is preserved and where everything that stands for good is maintained. We hear it said, "What is the world without a home," but we would add further, "What is a home without Jesus Christ?". Without Jesus as the head of our home it is void true happiness, for in a home where Jesus is not, contention and division arise

and sin becomes rampant with confusion and every evil work.

God, in His precious Word gently teaches us how to maintain the beautiful virtues that adorn the Christian home. The Word of God is the only safe guide to preserve the home from the intrusion of the arch enemy of souls. It is a lamp to our feet and a light to our pathway and reveals to us Satan in his craftiness with a thousand of his imps, clammering to break into our homes to kill and to destroy. If the Word of God is hid in the hearts of the members of the home and God is honored and recognized in every detail of our life, that home will be a power for God and for the church.

Piety must begin in the home. If children are left without teaching or restraint in the home, they will grow up like heathens, with no respect for God nor parents. Having started out on such a course, they will naturally have no respect for the church nor for the civil law; and by rapid successions they land behind the bars. The home is the nucleus of the nation and it stands to reason a nation

composed of the kind of homes just mentioned, ultimately must come to ruin. But thank God, we still have a remnant of homes who have not bowed the knee to Baal; and were it not for such homes in the world, God would visit swift judgment upon this sin-benighted world.

The fact of the matter is the homes of nations have deteriorated and have been producing enormous crops of infidels, sceptics, atheists, agnostics, Russellites, free thinkers, and what not so that the very foundations of the homes, the churches, and civil governments are beginning to quiver. Men of renown and far-sightedness are puzzled and driven to their wits' end to know how to devise and legislate laws to cope with the terrible evils that are threatening this nation of ours as well as other nations of the world.

What this old world needs is a gracious revival of the old time religion of the Lord Jesus Christ, and homes that can produce such men as our Savior, John the Baptist, Samuel of old, and other illustrious Bible characters, and also such men of renown as the early found-

ers of our church and nation. It is then that we will have homes, a church, and a government that will stand up against the ravages of Satan's forces, and the fiery darts and onslaughts of the devil. Thank God, we can have godly homes if we will. Jesus said if we ask anything in His name, He will grant it to us and there is nothing Jesus would more delight to give to us than godly homes. He is standing at the door of every unsaved home, knocking again and again for admittance, but they will not let Him in.

Might we come just a little closer home and see if some of us church members don't sometimes bar Him out. He wants to spread a table of good things before us, but we are so occupied with the transitory things of this life, that we seemingly do not have time to commune with our glorious heavenly Visitor. There are so many Martha's today, looking after the material things of life for the comforts of the body, often forgetting to commune with our Lord and Master. We should do like Mary who sat at Jesus' feet and learned of Him. If we would eat less, wear cheaper

clothes, do without many unnecessary luxuries, and contribute the money thus saved to charity, feasting more upon the bounties of heaven so richly provided for our hungry souls, how much richer we would be and how much sweeter would be the love in our homes. What calm and heavenly peace would pervade instead of strife and contention as is sometimes the case. Then our church relations would be correspondingly sweeter, more spiritual, and more powerful for good. The world would acknowledge that there is something in the religion which we profess that exceeds by a thousand times what the world calls pleasure in her revelry of sinful indulgences.—Alfred S. Rotz in "Evangelical Visitor."

GETTING CONNECTIONS

When you wish to telephone, you do not walk up to the instrument and begin talking toward it. First you make sure that you have the connection. You take down the receiver and hold it to your ear you ask central to give you the number you want; you do not begin your

conversation till you realize the presence, on the other end of the wire, of the person for whom you have a message or from whom you pray, how many times have you shut your eyes and begun to talk without any effort whatever to secure first the realization of God!

Even if you are in the same room with a friend, what you get from him depends upon the degree to which you open yourself to him. If you are deeply engrossed in a book, or if you are wholly concentrated upon your own thoughts or your own affairs, you may so shut him out that, though he speaks, or even calls you by name, you know nothing of it. The soul that would have the joy, and strength, and wisdom, and replenishment of life that come from communion with God must cultivate the habit of awareness. It can be cultivated.

Talking with God is not the most of our privilege, nor is it the best of it. When you live in the same house with a dearly loved friend, your satisfaction is not measured by the moments spent in talk. You may talk with him very little. But you are always conscious of his

presence. Though he be in another part of the house, the place feels different to you because you know that he is there. A sudden thought strikes you, or a sudden need arises, and on the instant you call across the room and over the stairways, sure that you will be heard. When he goes away for an hour, the house feels empty and lonesome because of his absence. The moment that he enters the house again, though you have not seen him, the place is once more filled with a presence that you know you need, and you make haste to speak a word of greeting so as to establish connections once more. The companionship of soul and God is like that—comforting, reassuring.

How will you go to work to develop companionship with God? Just as you go to work to develop any other companionship. You make special occasions for being with your friend: you make occasions. You cultivate interest in the things he is interested in. You keep in correspondence with him when you are apart. You think often of him—swift, darting thoughts that take only a moment, but lift up

your day to a new level of delight and put into it a needed fresh inspiration. You love him, and think up things to say and to do that will make him love you more eagerly and more confidently. And in just such ways you cultivate companionship with God.

Christianity is weak in the world because so many who accept it, only partially accept it. Our failure to get from our religion strength at all times, peace whatever happens, deep inward joy under all circumstances, is due to the same fact. There is peace and power and joy for the soul that puts itself utterly into the hands of the Infinite and Eternal Father. There is life increasingly filled with the things that most make it worth living for the soul that gives itself to God in the spirit of that eager Peter who cried out, "Lord, not my feet only, but also my hands and my head."
—Winfred Rhoades.

SENTENCE SERMONS

Blow wind of God, and set us free from hate and want of charity; strip off the trappings of our pride, and drive us to our brother's

side.—Wm. Charles Braithwaite.

Jeremiah reported the challenge of his day: "Behold, they say unto me, where is the word of the Lord? Let it come now."

There isn't a single human being who hasn't plenty to weep over, but the trick is to make the laughs outweigh the tears.

Discouragement is not a sin, but quitting is.

The secret of satisfaction in life is self-control.—Frank Crane.

Love hath its recompense in love; faith, its reward in faith.—Cross.

Life may be divided in three terms: That which was, which is, and which may be. Let us learn from the past to profit by the present, and form the present to live better for the future.

A MOTHER'S PRAYER

By Naomi Dvorcef Boyle

Give me strength to do my duty,
Wisdom to do what's right;
Help me to see life's wondrous beauty
Keep me always in Thy sight.

Give me patience with my children,

When I'm ill or tired out;
May I speak to them gently,
Though I feel I'd shout.

When my husband's feeling blue,
May I not sit down and sob,
Because he can't find work to do,
But tell him, soon he'll find a job;
Times like these can't always last,
Better days are bound to come;
And this trouble will be past.

May I sing, Keep my heart in
tune.

Array'st Thou not the lilies of the
field?

Feed'st Thou not the birds in the
tree?

Wilt Thou not me also shield?

Am I not more precious, Lord, to
Thee?

Help me, Lord, to understand

Thy love and tender ways;

Take in Thine my trembling hand
And lead me through the darkest
days.

Portland, Oreg.

DEVOTIONAL LESSONS FOR JUNE

Theme—How God Reveals His Will

I. Through the written Word.

Memory verse: Psa. 119:105. "Thy
word is a lamp unto my feet, and
a light unto my pathway."

Wed. 1—Heb. 10:7-14.

Thurs. 2—II Tim. 3:8-17.

Fri. 3—Deut. 10:1-5.

Sat. 4—II Pet. 1:16-21.

II. Through Preaching.

Memory verse: Titus 1:3. "But
hath in due times manifested his
word through preaching, which is
committed unto me according to
the commandment of God our

Saviour."

Sun. 5—Titus 1:1-5.

Mon. 6—II Tim. 4:1-5.

Tues. 7—Heb. 4:1-6.

Wed. 8—Acts 14:1-7.

Thurs. 9—II Cor. 4:1-7.

Fri. 10—Rom. 1:9-18.

Sat. 11—Matt. 4:23-25.

III. Through Preaching, (con'td)

Memory verse: I Cor. 1:21. "For
after that in the wisdom of God
the world by wisdom knew not God,
it pleased God by the foolishness of
preaching to save them that be-
lieve."

Sun. 12—I Cor. 1:20-25.

Mon. 13—Rom. 10:13-17.

Tues. 14—I Cor. 9:9-18.

Wed. 15—Mark 16:14-20.

Thurs. 16—Col. 1:23-29.

Fri. 17—Gal. 3:5-11.

Sat. 18—Acts 20:28-35.

IV. Through His ministering Spirit, or Angels.

Memory verse: Heb. 1:14. "Are
they not all ministering spirits, sent
forth to minister for them who
shall be heirs of salvation."

Sun. 19—Heb. 1:6-14.

Mon. 20—Luke 1:5-17.

Tues. 21—Luke 1:26-33.

Wed. 22—I Sam. 3:11-21.

Thurs. 23—Acts 12:5-12.

Fri. 24—I Sam. 3:1-10.

Sat. 25—Dan. 6:18-23.

V. Through the Holy Spirit.

Memory verse. I Cor. 2:12. "Now
we have received, not the spirit of
the world, but the spirit which is of
God: that we might know the
things that are freely given to us
of God."

Sun. 26—I Cor. 2:10-16.

Mon. 27—John 16:13-16.

Tues. 28—I Cor. 12:1-11.

Wed. 29—Acts 15:28-31.

Thurs. 30—John 14:26-31.

BIBLE MONITOR

Vol. XXVII

June 15, 1949

No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TO CONFERENCE AND RETURN

Through the blessings and provisions of our Heavenly Father we were able to arrange to start for General Conference. As we met folks along the way who were journeying toward the same place it gave us much encouragement.

The weather was very favorable and at no time did weather conditions hinder our enjoyment. Just before crossing the desert a general refreshing rain reduced the desert heat. During the sessions of General Conference a temperature of from 65 to 85 with continual mild breezes was very comfortable. The night temperature dropped to as low as 45 which permitted our needed rest. Those of the Pleasant Home congregation labored long to supply our needs and

with the aid of volunteers we were all very satisfactorily taken care of. Contrary to the expectation of some, no worldly amusements detracted from the spirit of the meeting at the grounds.

Much has been said in the last few years about homes and some land for the many people crowded into our cities and those who have been displaced from their homes. Numerous times we were impressed that if more were satisfied with the small homes and meager livelihood of many, how easy it would be to provide homes for them.

Two lines of thought left a deep impression as we journeyed over our fair country, from our observation and from the discussion with many along the way.

First, the almost unbelievable expanse of nearly level country that is almost

entirely unproductive. Also because of age and affliction. the vast amount of mineral May we realize our additional duties and abilities because of the christian fellowship we have experienced. and chemical wealth that is stored up in the mountains, rocks, and waste lands which are bringing comparatively no return at present.

Second, the ability of man to gather and control water to irrigate vast quantities of this unproductive land so it produces bountiful growth. Also his ability to extract minerals and chemicals and to transport them to places where they are of great use and value.

What is the conclusion of these two lines of thought? How useful and wealthy men could be, if they would direct their knowledge and ability into useful channels and their aim to mutually labor together to raise the standard of living of one another regardless of race or creed. How unbelievable that man has, and still is, stooping to oppresion, deception, strife, and murder of one another for power or material gain.

How thankful we should be that our Heavenly Father has protected those from fourteen states to journey, some as much as 5000 miles, without a mishap. May He bless and strengthen those who were not so privileged

because of age and affliction. May we realize our additional duties and abilities because of the christian fellowship we have experienced.

CONFERENCE REFLECTIONS

May we thank and praise our Heavenly Father for the privilege of gathering again in General Conference. To the surprise of many our Conference was very well attended from all usual States except perhaps Pennsylvania. All sessions were nearly as well attended as ever except for the usual local increase on Sunday and Wednesday.

We were impressed with the concern for one another's views and the desire to maintain the faith and provide for the growth and needs of the Dunkard Brethren church in the future.

A number of thoughts impressed us from the messages we were privileged to hear:

"For even Christ our pass-over is sacrificed for us." I Cor. 5:7. John the Baptist pointed out to all of us, the Lamb of God, which taketh away the sin of the world.

Preach the Word. The word of God guides us in the way of salvation, through Faith, Repentance, Baptism, and the Ordinances of God's house. It contains no non-essentials. It is a complete gospel and very powerful.

Unbelief. All that Christ and the Apostles taught is for our belief and practice. The great commission specifically states—He that believeth. Unless we believe we cannot, in the least, expect to be saved. Why did God require so much sacrifice of those who deliver His word to us? That we might believe.

Cross of Christ. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. Do we appreciate the power behind the cross? The power to save souls from eternal death. Man realizes and values the power behind many emblems. Take for example the United States flag, which in itself is of very little value but because of what it represents, of the power behind it, it is so valuable that it is respected by millions of people. In religious lines we

have a good example in the power of God has to preserve the history and events of the New Testament.

Love. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Jno. 13:34. First we are commanded to love God. We are commanded to love the brethren, to love our enemies, and to love the truth. If we love God, we will prove it by our obedience to Him.

Human Mind. In its carnal nature the human mind is not subject unto the law of God. "As a man thinketh in his heart, so is he." It is our duty to exercise and cultivate our minds to serve, obey, and honor God. We are to serve Him in singleness of heart. "A double-minded man is unstable in all his ways." Jas. 1:8.

Be Faithful unto Death. Much effort is required. We should strengthen ourselves for the duties that God places before us. We must have concern for the salvation of souls. God has entrusted man with duties that are great, that are high, and that are holy, so we dare

BIBLE MONITOR

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not stoop to sin against Him.

Ministers of God. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Rom. 12:1. We must aim to serve God. It is a joy to feel that we are pleasing God. This includes more than just the individuals who are ordained. We should encourage the Christ life by precept and example. In His service it is our responsibility to lift up humanity.

The lack of humility leads many to come short of His service.

The Church. Built by Christ. Of a called out people. Christ is the head, the Cornerstone of the foundation. The Church has definite work to do, to save souls, to teach, and to minister unto man. The Church is the pillar and ground of the truth. Since the Church occupies such an exalted position, loyalty to it will assure us a home in Heaven. We should be aware of its greatest enemies: Militarism, Materialism, and Paganism.

Jesus Christ. "This is my beloved Son, in whom I am well pleased." Matt. 3:17. "This is my beloved Son: hear him." Mark 9:7. He was filled with the power of God. His followers should deny themselves and take up His cross. The Christ life is a changed life from the carnal life. What is a man profited if he gain the whole world and lose his soul?

In private conversation, I heard the following statement many times after Conference sessions, We certainly are more responsible than we were before we came here. Oh that we may be

able to lift ourselves above our mis-understandings and build one another up in the faith of our Lord and Savior, Jesus Christ.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3.

GREAT BLESSINGS AND POWER OF GOD

J. F. Marks

This is something to think about and be thankful for. I sometimes wonder if we fully realize as we should how every good and perfect gift comes from above. Do we realize the power of God, how he can give and take? If it were against His will we could not draw a single breath. I believe we should realize our littleness in his sight as compared with His great power. Then to think how he showers great blessings upon us, so many more than we are worthy of.

I am made to think of the last depression, when many people were complaining of hard times, I realize what it was and could sympathize with those who suffered

hardships. About two years after I started farming, most things dropped to less than half price, I felt like many others that I should have waited to begin farming, at times I felt I was overloaded with debt. I was made to think of the value of taking our problems to God in prayer and in faith believing.

How he showers His great blessings upon us again and again. He who humbles himself shall be exalted. I believe if we do our part the lord will always do his part. Let us not become weary in well doing for in due season we shall reap if we faint not. Sometimes we hear people say I did so much for certain people and they never appreciated anything. After all God will reward the faithful.

The most important thing in this world is to become rich toward God. A privilege to do good, left undone, is opportunity neglected. Let us not fail in the opportunity of gaining heaven. As I think of time gone by, things that once seemed impossible to do or could not be done, how God removes obstacles. If we give our selves wholly to him.

What a friend we have of lions and in the fiery furnace. In Jesus all our sins and nace.

griefs to bear. Of what peace we often forfeit. Of what needless pain we bear, all because we do not carry everything to God in prayer.

We can seek no greater and better help than that of God. Commit all into his hands. God's great power will help and strengthen us in all our weakness. He helps us along in all our ailments of the body. Surely we have great reason to thank God for his blessings. We should walk worthy before God, we have no promise of tomorrow. We should always realize that we of ourselves can do nothing. All our dependence rests with the power of God Almighty.

I am made to think of the times in the old dispensation, when God's great power was manifested through the faithful men of God. They crossed the Jordan river and the Red Sea on dry ground. How God sent fire down from heaven. A man of God taken to heaven in a chariot. The ground was opened up and the wicked people were swallowed into the earth. His protecting power in the den

When Christ was here on earth how God's power was manifested through his Son. He cured diseases which were called incurable. He brought sight to the blind. He even brought life to the dead. His healing power was far greater than any ever since. Surely we should trust him wholehearted. Christ walked on the water, His disciple Peter could also, as long as he kept looking at Christ. But when he looked to the water he began to sink. This goes to show us how necessary it is to look to Christ.

He brought His saving Gospel from heaven. We confess its value in the liquid stream. After Christ went back to heaven, Paul and Silas were put into prison, because they witnessed and worked for Christ. How God's great power was manifested as an earthquake shook the prison. They were loosened from their bonds and the doors of prison opened.

God's great power is still manifested in our day. Great floods, great storms and many other things are taking place. Man cannot

change them. Surely we should realize how necessary it is to commit our all into His care and keeping and to feel our littleness. God's great blessings are too numerous to count, as we sometimes sing. How we should realize the great power of God. As we review our lives at times we feel that we cannot help ourselves temporally and spiritually. God's great power provided strength and made it possible for us to help others. Let us not forget the great blessings and power of God.

R. 1, Felton, Pa.

NEWS ITEMS

MECHANICSBURG, PA.

The Mechanicsburg Dunkard church held our Lovefeast May 14-15. Services started at 2 p. m. on Saturday with hymns Nos. 308, 692, 266 and 56. Our devotional service was conducted by our Elder A. G. Fahnestock, who read I Cor. 13 and led us in a fervent prayer.

Bro. Shelly from Waynesboro congregation preached a very able sermon from Jno. 15:1-11, using the 4th verse as a text. Bro. Keller from Lititz congregation, spoke from Matt. 5:1-12. Bro. Fahnestock spoke from Matt. 5. Hymn No. 388

was sung and Bro. Weaver from Bethel congregation, read I Cor. 11. Bro. Shelly and Bro. Fahnestock spoke on the examination service. After a season of prayer and the song "Bless Be the Tie that Binds," we were dismissed to prepare for the evening services.

At a little after 7 p. m. we were seated around the Lord's tables with 51 present. Bro. C. F. Weaver officiated. We also had Eld. James Kegerreis from Bethel congregation with us. Thus ended another Lovefeast, we believe that all felt the guidance of the Holy Spirit and were made stronger in the faith.

Sunday morning, we met for Sunday school at 9:50 by singing No. 705. The attendance was 55. At 10:30 we met for worship with Bro. Shelly conducting the opening devotions. Eld. W. A. Taylor from the Waynesboro congregation spoke from I Cor. 15:58 on Steadfastness. Bro. Weaver spoke on the same subject. A hymn was sung and Bro. Taylor led the closing devotions and we were dismissed.

The tables in the basement were ready with the fruits of the earth and we had the noon meal together. May we as Brethren and sisters all pray for one and all that we may keep the Dunkard Brethren church on the solid foundation of Jesus Christ according to the example as He has set them for us, is our prayer. We wish to thank those who came from other congregations and may the Lord richly bless them.

Harry L. Junkins, Cor.

QUINTER, KANS.

The Quinter church has secured Bro. Melvin Roesch to conduct their

series of meetings. If the Lord wills they will begin on September 25, and close on October 9, just prior to the District meeting of the third District which convenes here on October 10, 1949.

PUBLICATION BOARD

Please do not forget the special offering, that each Congregation is asked to lift, for the Publication Board during the month of June. Although printing has raised much in the last ten years, the Board has felt that a greater work could be accomplished by not raising the Bible Monitor subscription price.

IN MEMORIAM

In memory of John E. Correll, who passed away June 6, 1948.

No one knows the heartaches,

Only those who have lost can tell
The grief we bear in silence,

For the one we loved so well.

If all the world were ours to give

We would give it yet and more,
To see the face of the one we loved
Come smiling through the door.

His dear wife, Clara Correll.

R. 2, Wooster, Ohio.

OBITUARIES

LUCY ELLEN MARTIN

Lucy Ellen Martin, nee Dunmyer, was born June 24, 1872, in Henry county, Ohio. She passed from this life on May 6, 1949, in Midland hospital only a few hours after being

admitted. She was united in marriage on November 7, 1891, to George Martin. To this union were born four children: three daughters, Myrtle Yoder, of Lansing, Elsie Quehl, deceased, and Mary Bartlett, of Midland; and one son, George Martin, Jr., of Hope. Surviving, besides her husband and three children, one sister, Mrs. Mary Currier, of Toledo, Ohio, one brother, Rufus Dunmyer, of Toledo, Ohio, and many other less near relatives and friends.

A few years after their marriage, she with her husband confessed Christ and received Christian baptism in the Yellow Creek church of the Brethren, of northern Indiana. The family came to this vicinity from Indiana in 1941.

Yes, she is gone—yet do not thou
The goodness of the Lord distrust;

But meekly to his wisdom bow,
Who lays thy loved one in the dust.

One by one our loved ones leave us,
As the hour of life grows late:
One by one their partings grieve us,
As they're passing through the gate.

The stream is calmest when it
nears the tide,
The flowers are sweetest at the
eventide;
And birds most musical at close of
day,
And friends dearest when they
pass away.

The broken ties of happier days,
How often do they seem
To come before the mental gaze,
Like a remembered dream;

And earthly hand can ne'er again
Unite these broken ties,
Around us each dissevered chain
In sparkling ruin lies.

Sermon theme: "How Frail I Am."
Text: Psa. 39:4-7.

Funeral service at the Bradley
Funeral home, May 9, 1949, at 2:00
p. m. Minister, Ervin Weaver, 1115
Mill St., Midland, Mich.

ELIZA JANE ASHWORTH

Eliza Jane Brubaker, daughter of
Henry and Nancy Brubaker, was
born in Franklin county, Va., on
August 24, 1865 and passed away
April 2, 1949, aged 83 years, 7
months and nine days.

She came with her husband and
family to Quinter, Kans., February
1906, where they lived on a farm
east of Quinter until 1922, when
they moved to Quinter where she
resided at the time of her passing.

She became a member of the
Brethren church in early life, and
was faithful to her belief until the
end.

January 7, 1892, she was united
in marriage to Charles P. Ashworth.
To this union was born seven
daughters. She was preceded in
death by her husband; one daugh-
ter, Elsie; one granddaughter, and
one grandson. She leaves to mourn
her passing, six daughters: Mrs.
Adra Oakes, Osbourne, Mo., Miss
Nancy Ashworth of the home; Mrs.
Julia Wiles, Topeka, Kans., Mrs.
Maranda Anderson, Quinter, Kans.,
Mrs. Effie McNeine, Topeka, Kans.;
Mrs. Ida Brown, Quinter; 10 grand-
children and four great grand-
children.

She also leaves five sisters, and

one brother, Mrs. Martha Wells,
Miss Salome Brubaker and Mrs.
Ellen Reinecker, of Quinter; Mrs.
Maranda Bowman, Chicago, Ill.,
Mrs. Lucy Beeghly and Daniel Bru-
baker of Rocky Mount, Va.; many
nieces and nephews and a host of
friends.

I cannot say, and I will not say
That she is dead—she is just away!
With a cheery smile and a wave of
the hand,

She has wandered into an unknown
land,

And left us dreaming how very fair
It needs must be, since she lingers
there.

And you—O you, who the wildest
yearn,

For the old time step and glad re-
turn.

Think of her faring on as dear
In the love of there as the love of
here,

Think of her still as the same, I
say,

She is not dead—she is just away—

Funeral services were conducted
by Elder O. T. Jamison and Rev.
Paul K. Brandt. Burial in Quinter
cemetery. —Cor.

WHERE ARE YOU STANDING?

Are you standing with Jesus your
Saviour,

Though the world points its finger
of scorn?

Does their mocking, their sneering,
and laughter,

Pierce deeper than the nail and
the thorn?

Are you standing with Jesus your
Saviour,

When your heart is giddy and
gay?

While your Saviour weeps over
Jerusalem,
Or has gone to the mountain to
pray.

Are you standing with Jesus your
Saviour,
While that great debt of love you
still owe?

Does the world know just where
you are standing,
By your actions, and places you
go?

Dear friend, are you sure of your
standing,
While with time you are march-
ing along?

Does the standing you have now
assure you
That you'll stand with that
heavenly throng?

For you never can stand at the
judgment,
If you haven't stood first at the
cross;

For 'tis there you will know, and
there only,
What it means to be free from
all dross.

You had better make sure of your
standing,
For that great judgment day
draweth near,

For you can't stand with Him in
the judgment,
If you have failed to stand with
Him here.

Lola A. Roth in Gospel Herald.

VOWS AND BROKEN VOWS

When we speak of vows
we think of a solemn promise
to God, or to consecrate by

a solemn promise.

We have two vows in mind,
the baptismal vow and mat-
rimonial vow. Both are
very sacred. In making a
baptismal vow two are in-
volved—God and oneself.
The promise is made to God
in the presence of witnesses
whether a large congrega-
tion or one or two, to be
true and obedient to His
Word, to forsake sin and the
world until death.

The Christian has many
precious promises that the
unbelievers do not have.
They have the Holy Spirit to
lead, guide, and direct into
all truth. The Holy Spirit
enables the Christian to
abide in the faith once de-
livered to the saints. They
have the guardian angels to
hover round about them,
"The angel of the Lord en-
campeth round about them
that fear him, and deliver-
eth them" (Psa. 3:7), and
many more such promises.

The Christian is looking
forward with joy to that
blessed hope of eternal life
through Jesus Christ our
Lord, when they can meet
their Redeemer face to face
and ever be with the Lord.

We want to think a little
about the broken baptismal
vow in I Jno. 2:16, "The lust

of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." All sins are classed under one or the other of these. When one transgresses in either of these sins, his vow is broken. One of the first signs of a broken vow is forgetting God—to be true to Him and keep His Word. Secondly, they absent themselves from worship, neglect reading His Word, letting the Lord talk to them, and do not talk to Him in intercessory prayer. Please read the parable of the ground and seed in Matt. 13, and then decide in which ground His seed has fallen, or which ground am I?

Some say that they can sit at home and hear a good sermon on the radio. That may do for an invalid or sick person, provided they hear the pure Gospel. Notice Paul's exhortation to the Hebrews: "Not forsake the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (10:25). If it is right for the Hebrews, why should it not be for us?

The matrimonial vow is second to salvation in sacred-

ness. When we think of marriage our minds go back to creation in Genesis, chapter 1 and 2. Marriage was instituted soon after creation. When God created the heavens and the earth, it was darkness. God said, "Let there be light: and there was light." After God had finished creating everything except man, God said, "Let us make man in our image;" and when He placed him in the garden He saw it was not good for man to be alone and that he needed a companion. God said, "I will make him an help meet for him." The Lord God caused a deep sleep to fall upon Adam and He took one of his ribs and made woman and brought her to Adam; and when he looked upon her he said, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man."

God did not say He would make a toy to be put on a shelf for man to look at, neither did He say He would make a slave to drudge and answer to all his whims, but He did say He would make him "an help meet for him," to work together, to go hand in hand in all walks

of life, share one another's joys and sorrows. "There are not bound together by fore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." In making a marriage vow the third party is included—God, the companion and oneself. This promise is also made in the presence of witnesses.

All that enter into matrimony promises to love and be true to one another until death. So long as this promise is kept, one another's company is appreciated and enjoyed, they like to consult each other about all the problems of life. But oh, it is sad oftentimes to know that the marriage vow has been broken. It seems they lose their first love. They begin to think differently, then contention—each one wanting everything just to suit them, followed by quarreling (it has always been said that it takes two to make a quarrel), then comes a separation which often ends in divorce. It seems this would be a most miserable life to live. How can they dislike each other when they are "one flesh?" "What therefore God hath joined together, let not man put asunder," Matt. 19:6. The two are not bound together by man, but by God. But when a separation or divorce takes place, who breaks the band? Not God, neither the judge that grants the divorce. Then, who is it? Oh, how thankful we can be when our companions, whether husband or wife, by the grace of God, are ready and willing to bear with our imperfections and forgive; for there are none perfect, no, not one. When either of these vows is broken, one should stop to consider what it means to break a vow with the Lord or companion. We hope these few lines may help someone to consider.—Peter and Katie Swope, in Gospel Herald.

MOUNTAIN-TOP EXPERIENSE

Paul R. Myers

We have reread in the book of Luke a record of the transfiguration of Jesus. In Luke 9:28 we have these words, "And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray."

This scripture was given by God for His protection, for Luke who records many of His guidance and for His the miracles, works and care over each of us. teachings of Jesus.

The setting of this scripture is just a very short time before Christ's transfiguration. I would like to meditate on the thought "went up into a mountain."

The Bible relates a number of times that Jesus went up into a mountain. He withdrew from the multitudes that followed Him. He felt by going up into a mountain, He was getting closer to God. It was at these times that He received new strength from God. He received from God that which we receive when we draw close to Him.

Those who were privileged to be at our Conference in California were surely blessed with mountain-top experiences. We were safely led over beautiful mountain tops. The very peaks of God's creation. Just to behold the magnificence of the Rocky mountains, the beautiful canyons, the desert, the snow caps, and all that our eyes were permitted to gaze upon, surely was a rich experience. I believe all who crossed over the high peaks could not help but thank

God for His protection, for His guidance and for His care over each of us.

Many said they would never forget the beautiful scenery. Nearly every speaker referred to the above thought some time or other in his sermon. All surely gave God thanks for the blessings we enjoyed and the protection He gave us on our travels to and from conference.

The uppermost thought in my mind was the "Mountain top" experiences enjoyed at Conference. How pleasant it was and how rich were our joys in meeting Brethren and Sisters from far and near and to be with them in services and fellowship under such favorable and wholesome environment.

Surely it can be said of the meeting at Turlock, Calif., that we were on the "mountain" and that we were close to God and that we received spiritual strength. The beautiful weather, the fine way in which we were cared for and the Christian fellowship experienced will not soon be forgotten.

We can truthfully say that the business before conference was conducted so orderly and moderated, it

was a pleasure to be in the meeting.

May we more and more come to realize that whatever time and effort we put forth in the work of the Master will be rewarded far above that which we deserve.

May each of us strive to uphold the faith, witness for Him and serve Him to the best of our ability.

Box 117, Greentown, O.

YE ARE NOT YOUR OWN

Wm. N. Kinsley

I Cor. 6:19-20, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's." The price has been paid, the sacrifice of the life of the Son of God has been made. Christ gave His life by death on the cross to pay the penalty of the sins of the world; for our sins, that we might be redeemed, and could be reinstated in favor, and fellowship with him.

John 3:16, "For God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through Him might be saved." John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." Eph. 3:1, "I Paul the prisoner of Jesus Christ for you Gentiles," (verses 8, 9 and 11, "unto me, who am the least of all saints, is the grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: according to the eternal purpose . . . in Christ Jesus our Lord.

Eph. 4:1, 23, 24, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.. And be renewed in the spirit of your mind; that ye put on the new man, which after God is created in righteousness, and true holiness. Be not drunk with wine where-

in is excess: But be filled with the Spirit. Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ.

Acts 9:6, "And he (Saul), trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do." One Ananias met him and he baptized him. So Paul became a prisoner of his Lord. The word prisoner here meaning: The Spirit of the Lord took possession of him, to be captivated. To be subdued in will. Held in restraint. Therefore the apostle Paul called himself a prisoner of the Lord.

If we make a full surrender to our Lord, we become his servant or prisoner. For none of us liveth to ourselves, and no one dieth to themselves. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's. For this end Christ both died and arose and revived that he might be Lord both of the dead and the living. II Cor. 3:5. "Not that we are sufficient of our-

selves... but our sufficiency is of God.

Rom. 9:15, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." O man who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay?

Have Thine own way Lord,

Have Thine own way,
Thou art the potter:

I am the clay;
Mold me and make me after thy will,

Christ only, always living in me.

Eph. 2:13, 12, "In Christ Jesus ye who were afar off are made nigh by the blood of Christ. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope, and without God in the world."

Eph. 1:5, "Now having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In

whom we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace."

Rom. 4:7, "Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: and you hath he quickened, who were dead in trespasses and sin: but God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath he quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. Unto me is this once given that I (Paul), should preach among the Gentiles the unsearchable riches of Christ: according to the eternal purpose which he purposed in

Christ Jesus our Lord: In whom we have boldness, and access with confidence by faith of him.

Now therefore ye are no more strangers, and foreigners, but fellow citizens with the saints, and the household of God. For by grace are ye saved through faith, it is the gift of God. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Jesus Christ hath given his life for a ransom for many. He has paid our debt, that we might go free from the curse of the law. A wonderful love to pay someone else's debt, that our mortgage might be cancelled, that we might have a clear title. So that we could be redeemed.

We are now, only responsible or accountable for our wilful sin, which living in this present world. Though we are not our own, but God hath created man, and placed them here on the earth, and gave them free choice of good or evil. Gen. 2:8-9. "The Lord God planted a garden in Eden; and there he put the man whom he had formed . . . The tree of life also in the midst of the garden,

and the tree of knowledge of good and evil." We may eat of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. So we understand that Adam and his helpmate, Eve, had their choice to harken or disobey, and thereby suffer the penalty, if disobedient or eternal bliss in the paradise of God by obedience. We likewise have our choice of life or death. We make our own destiny.

Luke 24:44, "And Jesus said unto them, these are the words I spake unto you, while I was yet with you, that all things must be fulfilled which were written. Thus it behooved Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

John 14: 6, 16, 26, "Jesus saith, I am the way, the truth, and the life: no man cometh unto the Father, but by me. I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the Spirit of truth. The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Rom. 10:4, 9-10, "For Christ is the end of the law for righteousness to everyone that believeth." V. 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh intercession for us. We joy in God through our Lord Jesus Christ, by whom we have now received the atonement. For no man liveth to himself, and no man dieth to himself. We had no say to

it, to be born, and we have no say to it, when we leave this world, regardless how strong we may be. When God speaks, or calls, we must obey, prepared or unprepared, the power he gives, will be taken, and we will be as a lump of clay.

James 4:13-15, "Ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even as a vapour, that appeareth for a time and then vanisheth away. Ye ought to say, if the Lord will, we shall live, and do this or that." Life and death is placed before us and we are creatures of choice. Eternal life, or death and everlasting destruction.

Rev. 22:17, "The Spirit and the bride say, come, and whosoever will, let him take the water of life freely." Rev. 14:13, "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors." John 5:28-29, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come

forth; they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation.

Eccl. 12:14, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Titus 2:11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world (or time). Looking for that blessed hope, and the glorious appearing of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"So it needs be we must purify ourselves from worldly habits. Anything we indulge in that is not of faith. Whatsoever is not of faith is sin. Happy is he that condemneth not himself in that thing he alloweth. If Jesus gave himself for us, and made that wonderful sacrifice to redeem us, can we not sacrifice these worldly lusts that he might purify

unto himself a peculiar people? That we might be grafted in as sons by adoption, and receive full inheritance, at this eleventh hour, or this last age while the door of mercy is still open.

Matt. 20:6-7, "About the eleventh hour he went out, and joined others standing idle, (referring to the Gentile age). He saith unto them why stand ye here idle all the day? They say unto him, because no one hath hired us. He saith, go ye also into the vineyard: and whatsoever is right, that shall ye receive." A wonderful promise to usward, an opportunity offered us, if we take or accept the terms, without which we are without God and hope in this world. If we accept the offer and make a full sacrifice, we can rejoice in hope.

Gal. 5:18, 25, 22-23. "If ye be led of the Spirit, ye are not under the law. If we live in the Spirit, let us also walk in the Spirit. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." We can judge ourselves by his word, if we neglect it, we shall be judged by his word. For

whatsoever a man soweth, that shall he also reap. Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled, again with the yoke of bondage. Whosoever of you are justified by the law; ye are fallen from grace. Christ is become of no effect unto you. Gal. 1:9, "If any man preach any other gospel unto you than that ye have received, let him be accursed." For neither I received it, or was taught it by man, but by the revelation of Jesus Christ. The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all.

When I can read my title clear,
To mansions in the skies:
May I but safely reach my home,
My Lord, my heaven, my all.
Hartville, Ohio.

SCRIPTURAL PRINCIPLES INVOLVED

In Lord's Day Observance

The two institutions of God which have had existence since the creation are the Sabbath and Marriage. The first of these we shall discuss at this time, the second will be reserved for a

later time.

Turn to Gen. 2:1-2, we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended the work which he had made; and he rested the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it."

What shall we call this day? In the sense that it is here described, we call it the Sabbath, because it is the God-ordained day of rest. If we are to distinguish it from the other days of the week, in the Mosaic Law it was saturday, being the last day of the week. Under the Gospel of Christ, we call it Sunday, being the first day of the week. To distinguish it from the Jewish ceremonial Sabbath, having been the day of worship in the Christian church from the time of Christ's resurrection, we call it the Lord's Day, being kept in memory of our risen Lord. Among the Christian principles involved in the proper observance of this day are the following:

1. Respect and reverence for the work of God in setting apart this day of rest

and worship.

We shall not take the time and space to consider here why this day was thus set apart, only to say that in the wisdom of God one day out of seven was set apart for this purpose, and no man should assume to call the wisdom of God into question; whether in this or in any other thing decreed by the Almighty. The day was observed before the giving of the Mosaic Law (Ex. 16: 16-36), under the Mosaic Law (Ex. 16:8-11; Deut. 5: 12-15), and under the Gospel (Acts 20:7; I Cor. 16:2). While the way of keeping the day varied under the different dispensations, according to the nature of the laws then in force, the respect for the day, on the part of God's obedient children, has been the same in all dispensations. To ignore God's instructions concerning the observance of his day means rebellion against God and contempt for God's decrees.

2. God's provisions for the proper care of the body.

God rested on this day; so should we. All secular labors and cares should be laid aside, and secular business left for the other six days in the week. Only

emergency work and deeds of mercy (such as care of stock, doing "well on the sabbath day," etc) should engage our attention on this day, leaving all unnecessary work for the time in which we should do "all" our work. We need the rest; and God has wisely proportioned the time, so that our bodies may have the proper relaxation at regular and wisely regulated intervals.

3. God's provisions for the care of the soul.

More important still is the proper use of the time while the body is resting. It has well been said that the Lord's day should be "kept as a holy day, not as a holiday." Ever since the resurrection of our Lord it has been the custom of the faithful followers of Christ to assemble in some place of worship on the Lord's day. And it has been noticeable that wherever this privilege is neglected—whether by individuals, families, churches, or nations—that people have lapsed into heathendom, in proportion to the extent of this neglect. In the setting apart of this day the wisdom of God is manifest, both in what it means for the body and what it means for the soul. Other

things being equal, our Christianity thrives or suffers in proportion to our zeal or lack of zeal in keeping the Lord's day holy.

4. For the Gospel dispensation: the Lord's day, rather than the ceremonial Jewish Sabbath.

There is more involved in this than the mere question as to whether the day of rest should be on Saturday or on Sunday. The Jewish Sabbath, like all the rest of the institutions under the ceremonial law, was nailed to the Cross, Col. 2:14. We do not stone people to death for picking up sticks on the Lord's day, as was done under the law. No sooner had the news of Christ's resurrection reached the ears of the disciples than they ceased from their labors and tried to find out all they could about it. They assembled themselves together on the first day, and again on the eighth day (or the following Sunday) and each time the Lord sanctified their meeting with His presence. The Adventist contention that the Pope of Rome changed the day is not true to facts; for there are abundant evidences that the first day of the week was the

established day for worship among the Christian churches long before there was any Roman pontiff. There is nothing in the New Testament to show, by command or otherwise, that the ceremonial Jewish Sabbath was to be continued under the Gosepl of Christ. It was the established custom among the apostolic congregations to keep the first day of the week in memory of the risen Lord, just as it was the custom among the Jews to keep the seventh day in memory of their deliverance from the bondage in Egypt. Deut. 5:15. Every Christian should be able to say, as did John in relating his experience on the Isle of Patmos, "I was in the Spirit in the Lord's day."

5. Against Lord's day desecration.

In the beginning it is said that God "rested on," "blessed," "sanctified," "hallowed" the seventh day. The command to "keep it holy" applies to the Lord's day as well as it did to the Jewish Sabbath, for it is in keeping with God's design for the day when He instituted it. Such things as secular business, worldly amusements, pleasure trips, sinful indulg-

ence, and everything else that is out of keeping with this day as a day of rest and worship (rest for the body, exercise for the soul) are both sinful and ruinous to spiritual life. Not as an unwelcome command, but as a soul-uplifting and delightful opportunity, this day should be reverentially kept by all Christian people. The psalmist had the right view of the proper observance of this day when he said, "I was glad when they said unto me, Let us go into the house of the Lord." The poet had the correct view when he wrote:

"You may sing of the beauties of
mountain and dale;
Of the silvery streamlets an flowers
of the vale;
But the place most delightful this
earth can afford,
Is the place of devotion, the house
of the Lord."

Let this day (which the Lord has sanctified) be kept holy; all secular business laid aside, no vain amusements allowed in our Lord's day program, our place in the house of the Lord regularly filled, and the rest of the day spent in a way that means glory to God and the promotion of the cause of Christ and the

church among all classes of people.—In Gospel Herald.

MATRIMONIAL GEMS

Men should keep their eyes wide open when contemplating marriage, but after marriage they should keep them closed to the wife's imperfections, providing she has any.

Those who choose a wife, should do so with the same care that a sensible prospective bride selects her wedding gown, being sure to select material with good wearing qualities.

We entreat you as a husband to love your wife as you love yourself; yea, "even as Christ also loved the church, and gave himself for it." Give honor to her as to the more delicate vessel! Respect the delicacy of her general makeup, and ever protect her as a sacred treasure. Continue to manifest toward her through life the same attention, the same manly tenderness which in you was the means of gaining her affections. Pursuing such a course will go a long ways in making your home ideal.

A HOME

Father, I thank Thee for a home;
For the glowing warmth of an open grate,

For food and raiment,
And a restful couch
To woo my weariness.

For children's voices
Coming and going with the years,
For the confidence of sons and daughters
Full grown to man- and woman-hood.

I need so much a home;
I need respite even
From my dearest friends.

I need to be alone
To say again sweet words I've heard;
To dwell upon a gracious smile,
To recount noble deeds,
To sense again
The pressure of a friendly hand.

I need to be alone
To think upon my faltering ways,
To do penance for a thoughtless word,
A kindly deed I've left undone,
A kindly word unspoken.

I recognize my helplessness,
I realize my nothingness,
And I reach my empty hand
To Thy omnipotence,
And Thy abounding grace.

Here is my home,
Closeted with Thee,
In quiet reverence,
I contemplate Thy eternal verities;
Here midst these four walls,
I thank Thee humbly
For this sheltered nook
Which is mine own.

—Sue Harnly Heaston in
Gospel Messenger.

ADULT SUNDAY SCHOOL LESSONS

Apr. 3—Rom. 7:13-25.
 Apr. 10—Rom. 8:1-19.
 Apr. 17—Easter—Luke 24:13-35.
 Apr. 24—Rom. 8:20-39.
 May 1—Rom. 9:1-16.
 May 8—Rom. 9:17-33.
 May 15—Rom. 10:1-10.
 May 22—Rom. 10:11-21.
 May 29—Rom. 11:1-18.
 June 5—Rom. 11:19-36.
 June 12—Rom. 12:1-10.
 June 19—Rom. 12:1-21.
 June 26—Rom. 13:1-14.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 3—Abraham and Lot Prosper. Gen. 13:1-18.
 Apr. 10—God Renews His Covenant. Gen. 17:1-9.
 Apr. 17—Jesus Arose From the Dead. Matt. 28:1-10.
 Apr. 24—Abraham's Concern for the Righteous. Gen. 18:17-33.
 May 1—God Spares Lot's Family. Gen. 19:12-29.
 May 8—Abraham Sacrifices. Gen. 22:1-19.
 May 15—A Wife is Sought for Isaac. Gen. 24:10-28.
 May 22—Isaac Obtains a Wife. Gen. 24:50-67.
 May 29—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 June 5—Jacob's Dream. Gen. 28:10-22.
 June 12—Jacob Meets Rachel. Gen. 29:1-14.
 June 19—The Meeting of Jacob and Esau. Gen. 33:1-17.
 June 26—Joseph's Two Dreams. Gen. 37:1-11.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A SERVANT OF GOD

"I will keep thy statutes; O forsake me not utterly." Psa. 119:8. Here we have the aim and desire of "A man after God's own heart." A man of deep insight and understanding in the plans and purposes of God. A man with explicit faith that God was his maker, provider and the rewarder of those who diligently seek Him. Yes, a man who understood that God was his eternal Father and the one who had the power to make the laws, both for time and eternity.

David was such a person and yet a man. One who could be quickly overcome by the temptations and weaknesses of the flesh. One who was tempted and did yield. One who fell to the extent of sinning against God and man. Yet one who had control of himself

enough to take his sin to God, confess it, and ask for forgiveness. So big a man was the one who God permitted to write so great a portion of His Holy Book, The Bible.

We have a big step in David's life for our text, "I will keep thy statutes." O that more men might have this aim in life. If this is our aim, our first duty is to find out what His statutes are. The Lord has so bountifully blessed us with all privileges and opportunities to determine this. We must keep down self and our carnal desires which would crowd out the time and opportunities to learn of His statutes.

David did not undertake this problem of his own strength. He felt the need of the Lord's presence and begged Him, that even if he would come short of His will and stoop to sin against Him,

that He would not forsake him. Just stay by me Lord and even if I depart from thee, O do not utterly forsake me.

"I delight to do thy will, O my God: yea, thy will is within my heart." Ps. 40:8. Here is the only way that we can prove that we desire to do His will. We must store His will in our hearts so we can use of it whenever we need spiritual food. Why has God placed us here and blessed us so bountiful? Will we not be held accountable if we fail to praise, honor and glorify His name because we did not have enough of His word stored up in our hearts to guide us over the problems and temptations of life?

"I will delight myself in thy statutes: I will not forget thy word. Thy testimonies also are my delight and my counsellors." Ps. 119:16, 24. All men have delight in something to a greater or lesser extent. Our delight can be cultivated and nourished in whatever line we wish if we lend all our efforts in that direction. His word should not only be our delight but our counsel also. Our supreme counsel, the controlling influence in

all problems. The supreme law that will convert and save the soul, if we only allow it to have its way in our hearts.

We must keep His statutes, not only for our own good, but also for the effect it will have on those who know not God as we do. Perhaps on those who have not had the opportunities that we have had. Perhaps on those who had not taken time to hid His statutes in their hearts.

"Ye are our epistle, written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." II Cor. 3:2-3.

CHRIST SENT ME NOT TO BAPTIZE

W. E. Bashore

Those who teach that baptism is not a condition of pardon, also teach that Paul was not sent to baptize, because of the following passage: I Cor. 1:17, "For

Christ sent me not to baptize, but to preach the gospel." Let us notice that it is a fact that Paul, did baptize, for he declared, "I baptize none of you, but Crispus and Gaius:—I baptized also the household of Stephanus." I Cor. 1:14-16. Will any one contend that Paul, did something that he was not sent to do? Did he baptize these without the approval of Christ? When Christ gave the Great Commission he certainly commanded the believers to be baptized. "Go ye therefore and, teach all nations, baptizing them." It is certain if Paul, labored under the great commission, the same as the other apostles; he was commissioned to baptize his converts.

Notice the back ground for this statement, I Cor. 1:12, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." They were having a contention here at Corinth, as to who Baptized each of them and it was causing a division among them. Therefore Paul, was instructing them that it made no difference as to who baptized them.

We know that Paul was faithful; II Tim. 4:7, Paul says, "I have fought a good fight, I have finished my course, I have kept the faith." Therefore since Paul was faithful, it must follow that when he baptized believers, Crispus, Gaius, and others, he was doing what the Lord had directed.

I ask, do you believe on Jesus? Certainly you do. But Jesus says, John 12:44, "He that believeth on me, believeth not on me, but on him that sent me." Did Jesus mean that if you believe on me, you don't believe on me? Surely we can understand that this passage is elliptical, and to supply the ellipsis it reads: "He that believeth on me (only), but (also) on him that sent me." Every one knows this is the true meaning of this passage. One cannot believe on Jesus without believing on God.

Christ sent me not to baptize but to preach the gospel. But Paul did baptize, and we find he was faithful in all things, and had kept the faith. Therefore this passage must be elliptical, and we supply the ellipsis, it will read: Christ sent me not to baptize

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(only), but (also) to preach the gospel. Compare the two passages. He that believeth on me, believeth not on me (only), but (also) on him that sent me. Paul was an inspired man and his mission was to preach or reveal the gospel to man, and only an inspired man could preach the gospel. But it did not take an apostle to baptize.

Paul reached Corinth before his helpers (Silas and Timothy). As the family of Stephanas was the first fruits (converts) in Corinth,

it is evident those Paul baptized were converts before his helpers arrived. With Paul, baptism was so important that he did not neglect it; hence, in the absence of his helpers he administered the baptism himself. When all the circumstances are considered, we see the importance Paul attached to baptism.

Because some were calling themselves after the name of men, Paul was glad that circumstances had not made it necessary for him to baptize others. He inquires: "Were ye baptized in the name of Paul." He by this teaches that we are not to trust in the one that baptizes us but in Christ the one into whom we are baptized. Ceres, Calif.

IN DEFENSE OF THE GOSPEL OF CHRIST

Wm. N. Kinsley

"I say unto you, swear not at all, but let your yea be yea, and your nay, nay. For whatsoever is more than these cometh of evil." The word swear meaning: to give testimony under oath, to cause to take an oath, to de-

clare, or charge upon oath. Swearing is not required by law, but it is conformity with law. False swearing, or perjury, is a crime of a deep dye. Swear also meaning, profanity, to practice profaneness. Certain classes of people are accustomed to swearing. For people to swear is sinful, and abominable.

James 5:12, "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath! But let your yea be yea; and your nay be nay; lest ye fall into condemnation." Be patient therefore, brethren, unto the coming of the Lord. Stablish your hearts; For the coming of the Lord draweth nigh. Grudge not one against another, lest ye be condemned: Behold the judge standeth before the door.

Romans 9:9-20, "Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God?" Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation:

Do that which is good, and thou shalt have praise of the same.

Matt. 5:34-35, 37-39, "I say unto you, swear not at all; neither by heaven; For it is God's throne. Nor by the earth; for it is his footstool. But let your communication be, yea, yea; nay, nay. For whatsoever is more than these cometh of evil." Zech.

5:3. "Every one that sweareth shall be cut off." Jer. 23:15, 11, 10, "Therefore thus saith the Lord of host concerning the prophets . . . For from the prophets of Jerusalem is profaneness gone forth into all the land. For both prophet and priest are profane; yea in my house I have found wickedness saith the Lord. For the land is full of adulterers: for because of swearing, the land mourneth."

Psalms 15:4, "He that sweareth to his own hurt, and changeth not." Matt.

26:70, 75, "But Peter denied before them all, saying, I know not what thou sayest," the maid said, "This fellow was also with Jesus of Nazareth, and again he denied with an oath, I do not know the man." "Then began he to curse and to swear, saying, I know not the man.

And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, before the cock crow, thou shalt deny me thrice, and he went out and wept bitterly."

Ecc. 9:2, "He that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun." The gospel is our sufficiency. II Cor. 3:2, 5, "Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God." Matt. 5:25, "Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee to the judge."

When we are called to have any legal papers notarized by any competent officers, and are asked to hold up our right hand and swear, we should state we affirm. We affirm and establish the truth without an oath. Before we are led into the water to be baptized, we are asked whether we believe the gospel as to: non-

conformity to the world, nonresistance, nowswearing, and we said, yes. Next do you believe that Jesus brought from heaven a saving gospel, we said yes. Will you renounce or abandon Satan and sin, we said, yes. Will you covenant or agree to live with Christ Jesus faithful unto death, we said, yes. By this confession before God and witnesses, we are baptized in the name of the Father, and the Son, and the Holy Ghost. This goes on record. Are we trying to live it, why not?

Are we a fit subject to go to the communion table, if we are not making any effort to live it out. Are we ashamed to live our confession in the world? The word nonresistance, meaning: not to oppose, not any force tending to hinder, confirm to the world, to be like in form. To act in accordance.

Romans 12:2, "Be not conformed to this world, etc., that ye may prove what is that good, and acceptable, and perfect will of God." James 1:27, "To keep himself unspotted from the world." We are made to rejoice, in the God of our salvation, that there are some people on earth yet uphold-

ing this doctrine. There are different christian groups holding forth this gospel as essential to salvation. Are we true to our confession, will we be ready when Jesus comes to call his elect, or are we like the foolish virgins who needed to go and buy or get faith; as our lights are gone out. We have made a vow before God and witnesses, so we are obligated to pay, or do what we owe.

Psalm 76:11, "Vow, and pay unto the Lord your God." Job 22:27, "Thou shalt make the prayer unto him, and he shall hear thee, and thou shalt pay thy vow." We also read that it is better not to vow, than to vow and not pay. We are interrogated at least once a year, whether we are still of the same faith and mind as we were at our baptismal vow; and still willing to work according to the gospel rule or order as understood by the church, and to more holy or pure lives, meaning, to walk closer with God. We say, yes. Are we endeavoring to do so? Are we true to our promises? If not, why?

Do we try to shift the blame on to our elders? Do we expect more of them than we are willing to do? Are

we willing to make the sacrifice? Why do we expect some one else to do so? Do we like to shift responsibility on someone else? We have to meet judgment alone before a just God, and then answer in that day when the books are opened and our life is an open book. Oh, what will our answer be? We are not here to judge one another, every soul should judge themselves. If we do not we may eat and drink unworthily or eat and drink condemnation to our own soul. I Cor. 11:28-29. I Thess. 5:12, 15.

II Thess. 3:6-10, "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." "We behave not ourselves disorderly among you, that we might not be chargeable to any of you." "This we command you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies."

II Thess. 3:14, "And if any man obey not our word by

this epistle, note that man, and have no company with him, that he may be ashamed, yet count him not as an enemy, but to love and admonish him as a brother." For God so loved the world that he gave his only begotten son to save sinners. It is not his will that any be lost, but all should come to the knowledge of the truth and be saved. My little children let us not only love in word, neither in tongue, but in deed and in truth.

For this is the message that ye heard from the beginning, that ye should love another. He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth. If a man say I love God, and hateth his brother, he is a liar, he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? He that saith, I know him, and keepeth not his commandments is a liar and the truth is not in him.

Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Matt. 25. "Then shall the king-

dom of heaven be likened unto ten virgins. And they that were ready went in with him (Jesus) to the marriage: and the door was shut. Rev. 3:7, "He that hath the key of David, is he that openeth, and no man shutteth, and no man openeth." Rev. 1:18, "I am alive for evermore, and have the keys of hell and of death." What I say, I say unto you all, watch!

Hartville, Ohio.

INCIDENTS IN THE LIFE OF JOHN FOXE

Author of the "Book of
Martyrs"

That we may be impressed with the gospel faith and the steadfastness of many of the early followers of our Lord and Savior; and that our faith may be strengthened by the knowledge of some of the trials and afflictions that they were willing to endure rather than deny their faith; we have decided to reprint some of the chapters of "The Book of Martyr's by John Foxe."

—Editor.

Preface

The records of the past contain little that is of more thrilling interest than the stories of Christian Martyrs. Assailed in the early cen-

turies after Christ by their pagan foes, and in later years by enemies who professed, themselves, to be the followers of a gentle and merciful Saviour—yet who seem to have been destitute of human pity or compassion—these brave upholders of our faith were imprisoned, tortured, and slain by thousands.

In an age of religious liberty such as the present, when justice, and the freedom, happiness, and well-being of the multitude are jealously guarded—when offenders against the laws are subjected to no avoidable physical pain, and even science is called upon to provide for the most dangerous of them the least painful of deaths—it is with amazement that we read of the barbarous punishments of the past.

Appalling as some of these accounts of “man’s inhumanity to man” may be, yet it is only by their preservation that we, who live in happier times, can properly appreciate the blessings we enjoy, and be enabled to compare our present freedom with the tyranny and injustice of earlier days. But a few hundred years ago the most

cruel punishments were inflicted, not merely upon criminals dangerous to the State, but upon innocent men and women, the best and noblest people of their time, whose only offence was a refusal to renounce their faith in a religion dearer to them than life.

The steadfast courage of the Martyrs, when confronted with death in terrible forms, almost leads us to believe they could not have been mere human creatures, subject to the same fears, having the same love of life, affections, and sensibility to pain as ourselves; but another order of beings, so formed as to be indifferent to physical suffering and proof against mental weakness. But the records of their lives proves this not to be so. Their words, their acts, their writings, their often impassioned defense, and affectionate leave-taking of family and friends show them to have been of the very same flesh and blood as we of today; only differing in being upheld by a fiery zeal and fervent faith which grew stronger with persecution, defied prisons and tormentors, and shone yet brighter than the

flames in which their bodies finally perished.

Histories of the Martyrs have for centuries held a high place in Christian literature; for ages works of this kind have been found side by side with the sacred writings and books of devotion. Some of the stories in the present volume have been drawn from these sources; those telling of early persecutions being traditional and from the pens of ancient writers about the church, while those of a later period are from Foxe's Book of Martyrs. From whatever source taken, however, only such stories have been selected as are best adapted for general reading; they have also, in many instances, been rewritten for this book. At the same time effort has been made to retain in them, as far as possible, the quaint style and graphic descriptions which characterize the originals. The stories have also been connected together by a brief outline of history, which is intended to assist the reader in tracing the progress of Christianity, and the Bible, from early times throughout the principal nations of the world.

Incidents In The Life of John Foxe

John Foxe was an Englishman, born in the Roman Communion in 1517 at Boston, Lincolnshire. When very young his father died and his mother married again. He entered Oxford University at sixteen and his regular moral life made him respected by all. In 1542 he was chosen a fellow of Magdalen College. He took up the study of religious history to find reasons for the increase and decline of the Church of Rome. Being an earnest student, when only thirty years of age he had read the writing of the Greek and Latin fathers, the disputations of the schoolmen, the acts of the Councils, and become conversant with church history. He had also acquired a thorough acquaintance with the Scriptures in the original tongues.

These researches led Foxe toward Protestantism. Having fallen under suspicion of heresy, he was either removed from his fellowship, or found it advisable to resign and leave Oxford. His step-father, enraged at the change of his views, withheld his patrimony, and Foxe

became a tutor in the family of Sir Thomas Lucy, of Warwickshire. He married while in this position and removed to London. After enduring many hardships and privations Foxe obtained another tutorship, having in his charge the grandson of the Duke of Norfolk. The family appear to have felt a great regard for him and he lived at Reigate until after the death of King Edward VI.

After the accession of Queen Mary, the bigoted bishop Gradner tried to get Foxe in his power, but the young Duke made arrangements through which he escaped to the Continent. In 1559 Fox returned and lived in the London house of his former pupil for some time; probably until the Duke became involved in the Mary Queen of Scots conspiracy against which Foxe had vainly warned him. His sorrowful preceptor was one of those who attended him at the place of execution.

Although offered preferment in the Church of England in which he had received ordination from Bishop Ridley, on June 24, 1550, Foxe was satisfied with minor duties at Salis-

bury, and his life hereafter was devoted to ministerial work, the writing of books, principal among them being the "Book of Martyrs," which has made his name famous, and a large correspondence carried on with many notable men in England and on the Continent.

When the plague or pestilence broke out in England, in 1563, and many forsook their duties, Foxe remained at his post, assisting the friendless and acting as the alms giver of the rich. It was said of him that he could never refuse help to any one who asked it in the name of Christ. Tolerant and large-hearted he exerted his influence with Queen Elizabeth to confirm her intention to no longer keep up the cruel practice of putting to death those of opposing religious convictions. The Queen held him in respect and referred to him as "Our father Foxe."

Regretted in all walks of life, and greatly lamented by the poor and destitute, to whom he had always been a kind friend, John Foxe passed away on the 18th day of April, 1587, in his seventieth year, and was buried in the Chancel of St. Gile's

church, Cripplegate, London. His two sons, Samuel and Simeon, lived to advance and Simeon, lived to advanced ages and were much exteemed in their day and generation.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit that they may rest from their labors; and their works do follow them.”

The World's Christian Martyrs

Chapter 1.

The first Christian martyrs were those who suffered under the persecution of the Romans in the early ages of the Church. For two hundred and forty years, or from about the year 64 after Christ to the time of the emperor Constantine (306), the cruel punishments inflicted upon the Christians by their heathen enemies are described by the ancient historians as being as various and horrible as the mind of man, inspired by the devil, could invent.

“Some,” we are told, “were slain with the sword; some burned with fire; some

scourged with whips; some stabbed with forks of iron; some fastened to the cross or gibbet; some drowned in the sea; some had their skins plucked off; some were stoned to death; some killed with cold; some starved with hunger; some, with their hands cut off or otherwise disabled, were left naked, to the open shame of the world. Yet, notwithstanding the sharpness of their torments, such was the constancy of those who suffered—or rather, such was the power of the Lord in his saints—that they generally remained faithful to the end.”

The first Martyr to our holy religion—He who gave up his place in paradise, endured a life of hardship upon earth, and at last suffered a lingering death upon the cross, that mankind might be saved from eternal punishment for sin—was Jesus Christ himself. His history has been handed down to us in the New Testament, but it may be proper here to give a brief outline of it before beginning to tell of the men and women who afterward endured martyr's deaths for His sake.

A Short History of Christ's Life on Earth

In the reign of Herod, king of the Jews, an angel of the Lord appeared to a young woman whose name was Mary. This maiden lived in Nazareth, a town of Galilee. She was betrothed to a man named Joseph, who was a carpenter. The angel told Mary that she was highly favored by God above all women, for she should have a son, not by man but by the Holy Spirit. And the angel said, "He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Birth of Jesus

After this, Mary and her husband, Joseph, left Nazareth and went to Bethlehem in Judea, in order to pay a tax that had been ordered by the Roman emperor. Each man went to his own city to be taxed, and Joseph went, with his wife, to the city of David, which was called Bethlehem, "because he was of the house and lineage of David." The town was so crowded that the only lodgings they could

get were in a stable, and there, in that poor place, Mary gave birth to Jesus, the Saviour of mankind. The great event was made known to the world by a bright star in the heavens and by an angel. The Wise Men of the East saw and followed the star, while the Shepherds were visited by the angel.

After this, Mary and Joseph took the infant Jesus and went to Jerusalem, where they presented the child in the temple, upon which occasion Simeon, an aged man to whom it had been revealed that he should not die until he had seen the Christ, said, "Lord, now lettest thou thy servant depart in peace, according to thy word." Luke 2:29.

Herod Slays the Children at Bethlehem

When Herod the king heard that a child had been born who would be called the King of the Jews, he tried to kill him; and as he did not know the child, he sent soldiers to Bethlehem to kill all children there not more than two years old, thinking that among them Jesus might be slain. But God sent an angel to Joseph, who told him to take the young child and his

mother, and to flee into Egypt; therefore Herod's soldiers did not find him.

When Jesus was twelve years old his parents once found him sitting in the temple at Jerusalem, among the most learned priests, both hearing them and asking them questions. And all who heard him were astonished at his understanding and answers. After this he went back with his parents to Nazareth, and was obedient to them.

When Jesus had grown to manhood he was baptized by John the Baptist, in the river Jordan; the Holy Ghost then descended upon him in the form of a dove, and a voice came from heaven which said "This is my beloved Son, in whom I am well pleased." After this Jesus went into the wilderness. When he had fasted forty days and nights he was tempted by the devil, but resisted all his wiles.

Jesus Performs His First Miracle

Jesus went to a city called Cana; and there he performed his first miracle, by turning water into wine, at a marriage feast. While going through Galilee he brought

back to life a nobleman's dead child. At Nazareth Jesus went into the synagogue on the Sabbath day and spoke to the Jews telling them he was the Saviour whom God had sent down from heaven; but the Jews were angry and would not believe him. They tried to kill him by throwing him down from the top of a steep hill on which the city was built; but because he had the power of God they were not able to do him any harm; and he left them and went away from Nazareth.

Coming to Capernaum, Jesus preached to the people from the fishing boat of Peter, who afterward was his apostle; and he sent Peter and Andrew out on the sea to draw their net, when he caused it to be filled by a miraculous number of fishes, so that the net nearly broke and two boats would not hold them all. Jesus relieved many sick people by curing them of their diseases; the blind, the lame, the lepers, and those possessed of evil spirits were cured merely by this word or touch.

Among other kind and merciful acts, Jesus cured, at the pool of Bethesda, a

paralytic man, who had been helpless and bed-ridden for thirty-eight years, bidding him take up his bed and walk. He afterward cured a man whose right hand was shrunk up and withered. And all that were sick, or lame, or had evil spirits in them, crowded around him so that just by his touch they might be made well. And Jesus cured them all; yet the Jews hated him and tried to find some way to put him to death.

Jesus Chooses the Twelve Apostles

After a night spent in a desert place, praying to God, Jesus called together his disciples and followers, and chose from among them twelve men whom he named Apostles. Apostle means messenger. Jesus called these twelve whom he had chosen, apostles, because he sent them out as messengers among the people, to teach them. The names of the twelve apostles were these: Peter and Andrew, James and John, Philip and Bartholomew, Matthew and Thomas, James and John of Alpheus, Simon, and Judas the brother of James, and Judas Iscariot.

After this Jesus went up on a little hill, which raised him above the crowd, and calling his disciples around him, sat down and taught them in the beautiful words of the sermon on the Mount. Traveling from place to place, Jesus continued to teach the people, often using for this purpose parables, or stories with a double meaning. He performed wonderful miracles also, such as men had never seen before. He brought back to life the son of a widow at Nain who was being carried out to his burial; and he made alive again the daughter of Jairus, a ruler among the Jews.

Jesus Feeds the Multitude

Jesus fed a great number of people by making five loaves of bread and two fishes increase until all had enough. He walked on the surface of the sea; he raised Lazarus to life after he had lain in his grave four days; besides healing many persons who were sick, blind and lame. Many of the Jews when they saw these great miracles which Jesus did, believed on him. But some went to the Pharisees and told them of what they had

seen. Then the Pharisees and chief priests gathered together, and said to one another, what shall we do? for this man worketh many miracles. If we let him alone, all the people will believe on him and make him their king; and then the Romans will be angry, and come and take away our city and destroy our nation. From that time they talked with one another about some way of putting him to death.

The Jews Conspire to Kill Jesus

The feast of the passover, which was celebrated by the Jews every year, drew many of them to Jerusalem; therefore the chief priests and scribes agreed together to seize Jesus when he would come to keep the feast. Jesus knew that they had planned to take him, and told his disciples, two days before the feast, that he would be betrayed and put to death, but would rise again from the dead on the third day. When Peter heard this he was surprised, and said, "No, these things shall not happen to thee." He thought, as did all the other disciples, that their Savior had come to set them free

from the Romans and make them into a kingdom, and to reign over them like other earthly kings. For although they saw he was now a poor man, they did not think he would stay so, but expected he would soon become rich and great and would make them great also. They had not yet learned that he had come to rule only in their hearts, and to have his kingdom there; and that, instead of fighting battles for them and ruling over them as a king, he was going to die on the cross for their sins.

Now when the time came for Jesus to be betrayed, Judas Iscariot, one of the apostles, went to the chief priests and asked them how much money they would give him if he would deliver Jesus into their hands; and they agreed to pay him thirty pieces of silver. From that time he tried to find Jesus alone, that he might betray him to them.

The Last Supper

Jesus went (as though) to eat the feast of the passover at Jerusalem, with his twelve apostles; and as he sat with them he told his apostles that it was the last time he would eat with them. He told them

that he would not eat again of the lamb that had been sacrificed, until he himself had been sacrificed for the sins of the people; and he said that one of the twelve who sat there with him would betray him. The apostles were astonished at this, and began, each of them, to say to him, Lord, Is it I? Is it I? Jesus said it was the one he would give a piece of bread to, after he had dipped it in the dish. When he had dipped the bread, he gave it to Judas Iscariot; and Judas rose up from the table and went out into the street.

While they were at the table, Jesus took some bread in his hands, and gave thanks, and broke it, and gave the pieces to the apostles. And he said to them, Take it and eat it, for this is my body, which is broken for you. He meant that the bread was like his body, and that it represented his body, because his body was very soon to be broken, and wounded on the cross, for them and for us all.

After he had given them the bread, he took some wine in a cup, and gave thanks, and handed it to the apostles and told them to drink of it.

He said, This wine is my blood which is shed for the forgiveness of sins.

He meant that the wine was like his blood, and that it represented his blood, because his blood was very soon to be poured out from the wounds in his hands and his feet, while he was being nailed to the cross. And the reason he would let himself be nailed there was, because he wanted all the people in the world to have their sins forgiven.

Then he told the apostles that after he was dead, they should meet together and eat of the bread and drink of the wine, in the same way that he had shown them. And whenever they did it, he said, they should remember him.

Judas Betrays Jesus

After supper they went out from the house to the mountain called the Mount of Olives, which was not far from Jerusalem. And they came into a Garden that was there, called the garden of Gethsemane. Jesus went a little way from the apostles to a place by himself, and kneeled down on the ground and prayed, and while he prayed he was in an agony,

for he was suffering for the sins of all mankind.

Now Judas was watching for a time when he could betray Jesus to the chief priests. And because it was night, and the garden was a lonely place, and only the apostles were with Jesus, Judas thought that this was the best time to betray his Master.

So he went to the chief priests and Pharisees, and told them where Jesus had gone. Then they called together a band of men and gave them swords and clubs to fight with, and sent them with Judas to take Jesus. Jesus knew they were coming, yet he did not make haste to go away, but waited to let them take him, because he knew that the time had come for him to die.

While he was yet speaking to the apostles and telling them that the one who would betray him was coming near, Judas came, and the band of men with him carrying swords and clubs and lanterns.

Now Judas had told these men how they should know which one was Jesus. He had said unto them, the one I shall kiss is he; take him and hold him fast. Then

Judas came to Jesus and pretended he was glad to see him; he said, Master, and kissed him. But Jesus said to him, Judas, dost thou betray me to my enemies by a kiss? Then the men whom the chief priests had sent, when they saw Judas kiss him, took hold of Jesus and bound him with fetters, to take him away.

When the apostles saw them do this to their Master whom they loved, they wanted to fight against them. They said to Jesus, Lord, shall we fight them with swords? And Peter, who had a sword, drew it out of the sheath, and struck one of the men and cut off his right ear.

But Jesus told Peter to put his sword back again into its sheath. His Father, he said, would send thousands of angels to fight for him and save him from dying, if he would ask for them. and he stretched out his hand and touched the man's ear that Peter had struck with the sword, and made it well again. Then the apostles, being afraid of the band of men, all left Jesus and made haste to flee away.

Jesus is Taken Before the High Priest

The men took Jesus and led him to the house of Caiaphas, the high priest. Peter followed Jesus to the house, and being asked if he was his disciple, denied it three times, as Jesus had foretold. Peter was reminded of this by the crowing of a cock, and he went out and wept bitterly. When it was morning they took Jesus before the chief court of the Jews, held in a room near the temple. False witnesses were brought to testify against him, but they could not prove that he had done any wrong. The high priest asked Jesus if he was the Christ, the Son of God. Jesus answered, I am. And I say unto you, Hereafter you shall see me sitting on the right hand of God, and coming back to earth again in the clouds of heaven. Then the high priest was angry, and rent his clothes, and cried, He hath spoken blasphemy; what further need have we of witnesses?

Jesus Before Pontius Pilate

After the Jews had mocked Jesus, and expressed their hatred and contempt for him, they took him to Pon-

tius Pilate, the Roman governor, to be condemned to death. Pilate questioned Jesus, and could find no fault in him. Now, every year, at the feast of the passover, it was the custom for the Roman governor to set free one Jewish prisoner; and there was at this time in prison one named Barabbas, who was a murderer. Then Pilate said to the people, Which one shall I set free? Barabbas, or Jesus, who is called Christ? For he knew they had brought Jesus to be punished only because they hated him.

While pilate was speaking with them, his wife sent word to him, saying, Do no harm to that man, for I have been much troubled this day in a dream concerning him.

But the chief priests persuaded the Jews to ask that Barabbas might be set free. Pilate answered, What then shall I do with Jesus, who is called Christ? They all said, Let him be crucified. Pilate said, Why, what evil has he done? But they cried out the more with loud voices, Crucify Him! When Pilate saw that he could not persuade them to ask for Jesus, he took some water and

washed his hands before the people, saying, "I am innocent of the blood of this just person: see ye to it." Then answered the Jews, "His blood be on us and on our children."

The Roman Soldiers Scourge Jesus

Then the Roman Soldiers who were to put Jesus to death took him and scourged him. After they had done this they mocked him by putting on him a purple robe; and they plaited a wreath of thorns, which they put on his head. Instead of a golden scepter, or rod, such as kings held when sitting on their thrones, they put a reed in his right hand, and they bowed down before him, pretending he was a king, saying, Hail, King of the Jews! And they took the reed from him and struck him on the head; they struck him also with their hands.

After all these things had been done to Jesus, Pilate thought the Jews would be willing to let him go; so he brought him out where the Jews could see him, with the crown of thorns on his head, and wearing the purple robe. But when the chief priests and all the Jews saw

Jesus, they cried out, Crucify Him! Pilate said to them, take him yourselves then and crucify him, for I find no fault in him.

When Judas Iscariot saw that Jesus was really to die, he was greatly afraid for what he had done. And he came to the chief priests and rulers with the thirty pieces of silver, to give it back to them. But they would not take it, and he threw the money on the ground and went and hanged himself.

Jesus is Crucified

The soldiers, after they had mocked Jesus, took off the purple robe, and put his own clothes on him. Then they led him away to crucify him.

When a person was led out to be crucified he was made to carry his cross; but because Jesus could not carry his cross alone, the soldiers made a man named Simon, from Cyrene, help him carry it.

And they brought Jesus to Mount Calvary, which was a little way from Jerusalem, and there they nailed him to the cross. Even while they were crucifying him he prayed for them, saying, Father, forgive them, for

they know not what they do.

Pilate made a writing and had it fastened to the cross. These were the words that he wrote: "Jesus of Nazareth the King of the Jews."

At the same time they crucified Jesus, they crucified two thieves with him, one on a cross at his right hand, and another at his left.

And the soldiers took his garments and divided them among themselves. While Jesus hung upon the cross in the agonies of death, the people mocked him and said, "If thou art the Son of God, come down from the cross." The chief priests and scribes also reviled him, and said, "He saved others; himself he cannot save." One of the thieves who was crucified with him, also cried out, and said, "If thou be Christ, save thyself and us." But the other, having greater faith, exclaimed, "Lord, remember me when thou comest into thy kingdom." To him Jesus replied, This day shalt thou be with me in paradise.

From the sixth until the ninth hour—that is, from twelve until three o'clock—while Jesus was upon the cross, the earth was covered with darkness and the stars appeared at noon-day, which

made the people afraid. And about the ninth hour Jesus cried with a loud voice, My God, my God, why has thou forsaken me? Then one of the men standing near held up to him, upon the point of a reed, a sponge dipped in vinegar. When Jesus, therefore had received the vinegar, he said, It is finished: and he bowed his head, and died. Then the curtain, called the veil, which hung in the temple, was torn in two from the top to the bottom; the earth shook, the rocks were broken to pieces, and the graves were opened, and many of the dead came forth. When the Roman soldiers who were watching Jesus saw these things, they feared greatly, and said, Surely this man was the Son of God!

Jesus is Buried, and Rises From the Tomb

The body of Jesus was taken down from the cross by his disciples, and buried in the tomb of Joseph of Arimathea. After the burial the Jews caused a watch to be set; for they said, His disciples may come and steal him away. But in the night the angel of the Lord rolled back the stone from the

door of the sepulchre. His face was bright like lightning, and his garments white as snow; the soldiers trembled for fear of him, and fled from the sepulchre.

In the morning three women came with spices to the sepulchre, but found it empty and the stone rolled away. Then they went into the sepulchre, and there they saw an angel dressed in long white garments. And the women were afraid. But the angel said to them, Be not afraid. You are looking for Jesus who was crucified. He is not here, he has risen. Come and see the place where they laid they laid him; and then go and tell his disciples that he has risen up from the dead. And the women went out quickly and made haste away from the sepulchre, for they were greatly afraid, and yet they were full of joy to know that Jesus had risen.

As they went to tell the apostles, Jesus himself met them and they bowed down at his feet and worshipped him;. Then he told them not to be afraid, but to tell his apostles that they should go into galilee, and there, he said, he would come and meet them.

On the same day that Jesus arose, he appeared to two of his disciples who were walking together toward a village named Emmaus, which was about seven miles from Jerusalem. And another time when the apostles were in a room together, with the door shut, Jesus came and stood among them. Thomas, one of the twelve apostles, was not in the room with the others the first time Jesus appeared there to them. Therefore when they told him they had seen the Lord, he would not believe them he said that unless he could, himself, see the marks of the nails and the spear, he would not believe that it as Jesus. After eight days had passed the disciples were together again in a room; and Thomas was with them. Jesus then appeared to them as he had done before, standing in their midst. And he told Thomas to look with his own eyes upon his wounded hands and side, and to be no longer faithless, but believing. Thomas, being at last convinced, answered, My Lord and my God.

Jesus Ascends to Heaven

After this Jesus showed himself several times to his

disciples. When forty days were past after he had risen from the dead, he met his apostles at Jerusalem, and he lifted up his hands and blessed them. And it was so, that while he blessed them he was taken from them and carried up into heaven and went into a cloud out of their sight. And while they looked toward heaven as he went up, behold, two angels stood by them in white garments, who said, Ye men of Galilee, why stand you gazing up into heaven? This same Jesus who is taken up from you into heaven, shall come down again, in the clouds, as you have seen him go up into heaven.

Such is the beautiful story of the life and death, the resurrection from the tomb, and ascent to heaven, of Jesus, the Saviour of mankind. Little is it to be wondered at, that heathen nations vainly have tried, by cruelty and oppression, to blot out his blessed memory from among men; or that they have wholly failed to prevent the spread of that divine religion which he founded and established with his blood.

Be not deceived, God is not mocked.

NEWS ITEMS

PIONEER, OHIO

The Pleasant Ridge congregation met in their quarterly council, May 13. Elder Webb Hostetler opened the services by reading Gal. 2:1-9 and commenting on it. Our Elder, Melvin Roesch, then took charge of the meeting.

The reports of the Clerk and Treasurer were read and accepted by the church. Not much business came before the meeting. Our Lovefeast was the 11th and 12th of June. Our Harvest meeting is to be the first Sunday of August. Our revival services are to begin Oct. 23rd. Bro. Dale Jamison of Quinter, Kans., is to be the speaker for these meetings.

A hearty invitation is extended to all to attend these meetings. May we all pray for the success of these meetings that we may have a closer walk with our Savior, and be ready to go when we are called from the stage of action.

H. A. Throne, Cor.

BIBLE MONITOR BUSINESS

Some individuals are still sending subscription changes, renewals and requests to the Bible Monitor, Union, Ohio; instead of to the editor whose name and address appears on page four of every issue. This may delay your matter receiving attention as long as a month or two.

—Editor.

LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren held our Lovefeast at Lititz on Sunday, May 17th, with a good attendance. Ministers present throughout the day were Elders: J. L. Myers, Addison Taylor, Emmet Shelly, Ray Shank, Oscar Matthias, David Ebling, James Keggerreis; Ministers: Clayton Weaver, Abram Gibble, Daniel Marks.

In the evening about 80 surrounded the Lord's table with Elder Addison Tayler officiating.

We were pleased to have the brethren and sisters from other congregations with us at our Lovefeast and invite them all back again.

Susanna B. Johns,
35 E. Lincoln Ave.

DEVOTIONAL LESSONS FOR JULY

Theme, God's Promises

I. Subjects of God's Promises.

Memory verse: Acts 2:18, "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Fri. 1—Acts 13:16-26.

Sat. 2—Acts 2:14-20

II. Subjects of God's Promises, (continued).

Memory verse: I John 2:25, "And this is the promise that he hath promised us, even eternal life."

Sun. 3—II Sam. 7:4-17.

Mon. 4—Rom. 1:1-7.

Tues. 5—II Tim. 1:1-7.

Wed. 6—James 1:1-12.

Thurs. 7—Titus 1:1-5.

Fri. 8—I John 2:24-29

Sat. 9—I Tim. 4:1-8.

III. Subjects of God's Promises, (continued).

Memory verse: Acts 13:23, "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus."

Sun. 10—II Cor. 6:11-18.

Mon. 11—II Cor. 7:1-6.

Tues. 12—Isa. 43:1-7.

Wed. 13—Deut. 1:9-18.

Thurs. 14—Heb. 8:7-13.

Fri. 15—II Pet. 3:1-11.

Sat. 16—II Pet. 3:12-18.

IV. Subject of God's Promises, (continued).

Memory verse: II Cor. 6:17, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Sun. 17—Isa 1:8-20

Mon. 18—Heb. 4:1-11.

Tues. 19—Rom. 4:19-25.

Wed. 20—Gal. 3:16-22.

Thurs. 21—Rom. 9:1-8.

Fri. 22—Heb. 6:7-15.

Sat. 23—Heb. 11:11-16.

V. Subjects of God's Promises, (continued).

Memory verse: II Pet. 3:13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Sun. 24—Luke 1:5-17.

Mon. 25—Luke 1:26-33.

Tues. 26—Luke 2:8-20.

Wed. 27—Eph. 2:11-22.

Thurs. 28—Rev. 3:14-22.

Fri. 29—John 14:1-7

Sat. 30—Rev. 22

VI. Subjects of God's promises, (continued).

Memory verse, Luke 2:11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Sun. 31—Eph. 3.

BIBLE MONITOR

Vol. XXVII

July 15, 1949

No. 14

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WILL YE ALSO GO AWAY

— — —
"Then Simon Peter answered him, Lord, to whom shall we Go? Thou hast the words of eternal life. And we are sure that thou art that Christ, the Son of the living God." Jno. 6:68-69. About a year before Christ's death, He was at the height of His popularity. At one time 5,000 men had gone out in the wilderness to hear Him. It is thought that perhaps ten or twelve thousand people were in this group including men, women and children. At night Christ stole away to pray and early in the morning returned to Capernaum via the Sea of Galilee.

The people found Him at Capernaum and much of the multitude followed Him there. At this time He preached that spiritually deep and important sermon

"On the bread of life." Then the majority of the multitude did not want to accept His teachings and followed him no more. Christ had told the multitude that many of them followed Him just for the loaves and fishes.

It was likely not a great trial as those left Him who had not believed in Him. However, it must of been quite a discouragement as many disciples of His also left. Therefore He turned to the twelve Apostles and asked them this serious question which we have as our text. Peter naturally had an immediate answer which was apparently the result of some serious recent discussions of the twelve.

Does God need to beg for people to faithfully follow Him? Does not God have more power than this, over man? Yes, God has all power but He only accepts

man as a volunteer. He through your prayer, and labors, pleads, and reasons the supply of the Spirit of with man but it is up to man Jesus Christ, according to to willingly do what he will my earnest expectation and about his Master's service. my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be

The nearer we are to Christ the more we have to leave if we leave Him. The nearer we are to Christ the greater a punishment that will result from leaving Him. Christ has handed down God's plan of salvation, in full detail, through the writings of His followers in the New Testament. This is not the story of Man's efforts to find God. It is the story of God, through mercy, laboring to save human beings. It is the only hope of eternal life with God.

Peter asks the question of where else to go? "Thou hast the words of eternal life. We believe and are sure that thou art the Christ, the Son of the living God." Oh that this would be the general faith of man.

Without Christ our only hope for the future is sorrow, disappointment, and suffering. By accepting Him and faithfully following His directions, we can have Life, Hope, and Immortality for our soul.

"For I know that this shall turn to my salvation

Phil. 1:19-21.

CONVERSION OF CORNELIUS

W. E. Bashor

Many religious leaders point to Cornelius, as an example of conversion of today, and tell us that he was saved by the outpouring of the Spirit, before baptism, Therefore we are saved today likewise.

Let us carefully study the conversion of Cornelius. First let us point out what the Spirit did not do. The Spirit did not save him. Acts 11:13-14, "And he (Cornelius) showed us how he had seen an angel in his house, which stood and said unto him, send men to Joppa, and call for Simon, whose surname is Peter; who shall tell

thee words, whereby thou and all thy house shall be saved." He was to be saved by the words that Peter, was to tell him.

The Spirit did not purify his heart: Acts 15:9, "And put no difference between us and them, purifying their hearts by faith." Hearts are purified by faith.

The Spirit was not to give faith: Acts 15:7, "And when there had been much disputing. Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Faith comes by hearing the gospel.

The Spirit was not to purify the soul: I Pet. 1:22, "Seeing ye have purified your soul in obeying the truth." We purify our souls by obedience to the truth.

The Spirit was not to convert; Psa. 19:7, "The law of the Lord is perfect converting the soul."

The Spirit was not for the remission of sins. Acts 10:43, "To him give all the prophets witness, that through his name whosoever believeth in him shall re-

ceive the remission of sins."

Note—Before the conversion of Cornelius the apostles had preached only to their own nation—the Jews. Peter was convinced by the miracle (Acts 11:1-8) that he should go to the Gentiles. When he started he took with him six Jewish brethren, but these six were not convinced that the gospel should be preached to the Gentiles. To convince these six Jews, was the purpose of the outpouring of the Spirit at the house of Cornelius.

Although I have given you the above scripture relative to the conversion of Cornelius, I wish to add a few thoughts. To the disciples Jesus said: "The Spirit will guide you into all truth," John 16:13, or reveal all truth to you. Cornelius did not receive the Spirit for that purpose; if he did, there was no necessity for Peter preaching the truth to him. The Spirit did not preach the gospel to Cornelius, independent of Peter. Peter said: "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Acts 15:7. Then the Spirit did not fall

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on Cornelius to give him faith.

It was not to teach him what to do to be saved. Peter was to do that. Since it was not to give him faith. Faith was to come by hearing words from Peter. Acts 15:7, Then it was not to save him, for he could not be saved without faith, and faith comes by hearing God's word, and the angel and Peter declared he was to hear saving words from Peter. The gospel is the power of God unto Salvation, Rom. 1:16. Since the

Spirit is not the Gospel, then the Spirit did not save Cornelius, for the Spirit is not the power of God unto salvation.

The apostles preached the gospel. Jesus prayer for all who believe on him through their word, John 17:20. As they preached the gospel, and Jesus prayed for all who believe through their word, he prayed for all who believe through the gospel. As man is saved by faith and faith comes by hearing the word of God, and the outpouring of the Spirit is not words, I know that faith and salvation consequently is not by the outpouring of the Spirit. The outpouring of the Spirit was not to convert Cornelius, for "the law of the Lord is perfect, converting the soul." Cornelius had to be converted before God would save him, Acts 28:27. As the law of the Lord converts, and Cornelius had to be converted before God would save him, and Peter was to tell him "words whereby" he and his house could be saved, and as Peter preached the gospel, I am certain the "gospel" is the "law of the Lord" by which Cornelius was converted or saved.

Cornelius, was to hear the

word of the gospel from Peter's mouth: Peter was to tell him what to do to be saved; but Peter tells him he must work righteousness before God will accept him. As righteousness is in the gospel, and the commandments of God are righteousness, then he tells him that he must obey the gospel before he can be saved. Whatever Peter commanded him was a command of God, for he preached the gospel. As the angel told him, Peter would tell him words whereby he should be saved, and Peter tells him he must work righteousness to be saved; whatever Peter commands him to do was a work of righteousness necessary to salvation. But Peter commanded him to be baptized in the name of the Lord. Then he had to do that before the Lord would accept him.

What was the outpouring of the Spirit for? The only instance of it being given before baptism. I answer: To convince Peter and the six Jews with him that the Gentiles were to receive the gospel and salvation through Christ. The Jews, did not believe this, therefore it took this miracle.

Peter understands now the

words of Christ, when he said, Luke 22:32, "When thou art converted, strengthen thy brethren." Peter did that very thing when brought before the church at Jerusalem to account for going to the house of a Gentile. Peter says, "Brethren, ye know how that a good while ago God, made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Peter is now converted to the fact that the gentiles are to receive the blessing of the gospel as well as the Jews. When they heard his defense, "they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

The outpouring of the Spirit on Cornelius and his household was to convince Peter and through him the Jewish Brethren that the Gentiles were to be accepted in the gospel.

Ceres, Calif.

"MY REWARD"

By Wm. Root

Can I doubt my eternal

reward? Can you doubt

yours? Our reward is a glory) and the express motive to faithfulness. Our age of his person, and up- eternal reward is assured holding all things by the by our love to God and the word of his power, when he keeping of His command- had by himself purged our ments. God promised His sins, sat down on the right mercy to multitudes, who hand of the Majesty on thus would have no gods be- high." Heb. 1:3.

Exod. 20:3-6 "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth below, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

I will never, I can never doubt my reward. For Jesus left His home on high. Down to earth he came to die on Calvary, for you and me; Thro' the blood He shed so free, I am saved eternally, I will never doubt it.

O think of our reward. I'll wear a crown of glory when I get home, I'll sing the wondrous story When I get home. The Saviour there will greet me, He'll be the first to meet me, and by His side will seat me, When I get home.

But He suffered all alone that I might have my reward. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet. 1:17-19.

"Who his own self bare our sins in his own body on

the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." I Pet. 2:24.

Yes, He suffered alone. On Mount Olive's sacred brow, Jesus spent the night in prayer, He's the pattern for us all, all alone. If we'll only steal away, in some portion of the day, we will find it always pays to be alone. There are times, there are days when I'd like to be all alone with Christ my Lord.

In an 'upper room' one day, I, in faith began to pray, I tarried there, God answered prayer. Sinner you need repentance, before you can become a new born child, perhaps you need to be all alone with Him too.

When a heart is broken up, with the bitter, woeful cup, then is the time to go to Christ, all alone. In our blessed Lord divine, there is peace and joy sublime, when we take our sorrows all to Him alone.

It was love divine alone. Through a merit not my own, that lifted me, that set me free, all to Him I now resign, I am His and He is mine.

There are days I'd like to be with the sanctified and blest, there are days I like

to be all alone, these can never grace impart, to my weary, sin tossed heart, there are days I'd like to be just all alone.

There are days to fast and pray, for the pilgrim in his way. There are days to be with Christ alone, we can tell Him all our grief, He will give us quick relief, there are days when I would like to be just all alone.

Think with us again of our reward. All darkness will be ended, when I get home, but light and love be blended when I get home. I will never know a sorrow, when comes that glorious morrow, but joyful songs for ever, when I get home.

What a glorious thought, that, if we will spend time here in this life, all alone with Christ, we will not have to pass through that jordan of death all alone.

Yes, He'll go with me. Jesus my Savior's promised that, He there would go with me. When I am called the vail of death to pass through, and I am fully trusting Him for this the fulfilling, and I believe that He to it, will ever be true. Yes, I believe that He'll be there and too will go with me, calming the waves, that

would without Him over me roll. Yes, I believe that He'll be there and too will go with me, and in the crossing He will speak sweet peace to my soul.

There'll be no time for weeping then, when I get home, but be a blessed reaping, when I get home, for Jesus there will bless me, and lovingly caress me, and nothing will distress me, when I get home.

Then think of the crown I shall wear. I shall wear a golden crown, when I get home, I shall lay my burdens down, when I get home, clad in robes of glory, I shall sing the story, of the Lord who bought me, when I get home.

Looking to this great reward of mine, I want nothing to rob me of it, nothing between me and my Jesus.

Nothing between my soul and the Saviour, nought of this world's delusive dream: I have renounced all sinful pleasure, Jesus is mine; there's nothing between.

Nothing between like worldly pleasure; (which so many have gone mad after). Habits of life, tho' harmless they seem, must not my heart from Him ever sever, He is my all, there's nothing between.

Nothing between, like pride or station; self or friend shall not intervene; tho' it may cost me much tribulation, I am resolved, there is nothing between.

Nothing between, e'en many hard trials, tho' the whole world against me convene; watching with prayer and much self denial, I'll triumph at last, with nothing between.

What a reunion, what a gathering that will be, when we come, when I come to our reward, my reward. When the angel of the Lord proclaims that time shall be no more, we shall gather, and the saved and ransomed see; then to meet again to gather on the bright celestial shore, what a gathering of the faithful that will be.

At the sounding of the trumpet, when the saints are gathered home, we will greet each other by the crystal sea, with the friends and all the loved ones there awaiting us to come, what a gathering of the faithful that will be.

At the great and final judgment, when the hidden comes to light, when the Lord in all His glory we shall see; at the bidding of our Saviour, "come, ye bless-

ed to my right," what a city where the Lamb is the gathering of the faithful light. that will be.

Then, think of that city over there. There's a wonderful place we call home, 'tis a city of glory divine, where the angels sweet echo of song, and musical accadencies chime.

There we'll enter that Eden so blest, where Jesus the Master has gone, to prepare us this glorious rest, there He bids us a welcome to come. O wonderful city of God, by faith in the distance I see, there's a mansion prepared over there and a place in that city for me.

There's a country far beyond the starry sky, there's a city where there never comes a night; if we're faithful we shall go there by and by, 'tis the city where the Lamb is the light.

Here we have our days of sunshine but we know, that the sun which shines upon us now so bright, will be changed to clouds and rain until we go, to the city where the Lamb is the light.

There the flowers bloom for ever and the day, shall be one eternal day without a night; and our tears shall be forever wiped away, in that

Here we have our disappointments all the while, and our fondest hopes but meet with bitter blight; tho' by night we weep; the morning brings a smile, in that city where the Lamb is the light.

Then let sunlight fade, let twilight bring its gloom, not a shadow can by blissful soul affright; for I know that up in heaven there is room, in that city where the Lamb is the light.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

The writer closes these thoughts, this glorious Lord's day, with the invitation to one and all to meet us in "that city, where they need no sun."

In these extracts we have quoted from authors, such as follows, Winsett, Shanks, G. T. Byrd, Nina Clare, C. A. Tindley, F. A. Clark and others.

We hope that these messages will bring comfort and cheer to the reader, as it has to us.

Great Bend. Kans.

NEWS ITEMS

NOTICE

I take this means to express my appreciation to the many Brethren, Sisters, and Friends for the kindness shown through the many cards, letters, and other remembrances sent me while in the hospital and since returning home. I was injured in an auto accident, but am now improving and hope to be walking again soon. I was called upon to testify for Christ and speak to the unsaved in a very unusual way, and to some perhaps I never would have reached otherwise. God works in a mysterious way, His wonders to perform . . . The most I can say "The Lord be praised, for His mercy endureth forever."

L. A. Shumake, Louisa, Va.

LATE MONITOR ISSUES

We are sorry that, through attending General Conference and preparations for it, a number of the issues have been late. However nothing preventing they will soon be up to date again.

—Editor.

STERNLY CHAPEL, VA.

We, the Berean congregation, closed our revival on Sunday, June 5th with Bro. George Dorsey, of Salisburb, Pa., evangelist.

He preached in all 11 soul stirring sermons. While there were no additions to the church, I think we

all felt encouraged and built up in our most holy faith.

Unfortunately there were those of our number who were not privileged to attend for different reasons.

We enjoyed having a goodly number of our brethren and sisters from Pennsylvania at our Lovefeast on Saturday, June 4th. Bro. Dorsey officiated and 27 partook of the sacred emblems. We are always glad for those of other congregations to come and worship with us at any time.

Bettie Winegard,
Port Republic, Va.

WAYNESBORO, PA.

We, the Waynesboro congregation of the Dunkard Brethren church held our spring lovefeast on Sunday, May 1st, with all day services.

Visiting elders and ministers were: L. B. Flohr, W. A. Taylor, D. K. Marks, A. G. Fahnestock, R. S. Shank. Bro. Fahnestock officiated at our communion service.

We wish to thank those who were with us and very cordially invite you to visit us in our services at any time. We are small in number and are always glad for visitors.

Ruby Sowers, Cor.

PLEVNA, IND.

The Plevna congregation met in quarterly council June 18. The meeting was opened by singing. Bro Harley Rush read Phil. 2; Bro. Clarence Surbey led in prayer. Our elder then took charge.

The clerk read minutes of last meeting. One letter was granted. Several items of business were taken care of. The treasurer gave his report.

We are looking forward to the time when Bro. David Ebling of Bethel, Pa., will assist us in a series of meetings, beginning Nov. 6th. An offering of \$11.54 was taken, report read. Elder Emanuel Koones led in closing prayer.

Tena Weimer, Cor.

CERES, CALIF.

June 4, at 7:00 p. m., we met in another Lovefeast service. Bro. Abraham Miller preached the examination sermon. Around 65 surrounded the Lord's table with Bro. L. B. Flohr officiating. We surely do appreciate the presence of all the members who stayed after conference to enjoy this meeting with us. We certainly received a blessing by being there.

On Sunday morning Bro. Paul Myers and Elder L. W. Beery divided the preaching hour and gave us two gospel sermons.

Dinner was served at noon, and at 2:30 we met again for service. Bro. Kreider brought us another stirring message. Again in the evening Bro. Myers and Bro. Beery brought us two more messages from God's word.

As these meetings came to a close, it made us sad to bid each other good bye, but we have the assurance in God's word that if we live faithful to Him, we shall meet in heaven, where partings will be no more.

Friday evening, June 17, at 8:00 p. m. the church met in regular quarterly council with Elder M. S. Peters in charge. After reading of Ephesians 5 and prayer by Bro. Bashor meeting was opened for business.

Our evangelistic meetings for this fall were discussed but no definite plans were made. All other business was taken care of in a Christian manner.

May we ever strive to live closer to our Lord and Master that we may be accepted of Him in the end, is our prayer.

Dorothy Blocher, Cor.

OBITUARIES

SISTER LUCY KLEPINGER

Lucy May (Honeyman) Klepinger, daughter of Benjamin and Esther Honeyman, was born near Gettysburg, of Darke county, Ohio, on May 25, 1880. She departed this life at her residence, near Phillipsburg, Ohio, on April 28, 1949, at the age of 68 years, 11 months and 3 days, after a lengthy illness of a heart ailment. On April 8, 1900 she was united in marriage to Elmer Klepinger in which they traveled the pathway of life for 49 years and 22 days.

To this union three sons and three daughters were born. One son and one daughter preceding her in death, in their infancy.

There remains to mourn her departure, her husband Elmer; two sons, Ben of Brookville, Ohio; Ralph of West Milton, Ohio; two daughters, Mrs. Esther Clingenpeel of Greentown, Ind., and Mrs. Dorothy Lorenz of Somerset, Ind.; also eight grandchildren; one brother, Enos Honeyman; one sister, Mrs. Dora Cassel; and a host of other relatives and friends.

About the year 1908 she was bap-

tized into the Brethren church and later united with the Dunkard Brethren church, in which she lived faithful until death. About three weeks before the Lord called her home, she asked for the anointing service which she enjoyed very much.

Funeral services were held in the Englewood Dunkard Brethren church, Bro. Joseph Robbins in charge, assisted by Bro. Herbert Parker and Bro. Lawrence Beery.

Several days before she passed away, she said that she wanted to thank all those, who remembered her with cards during her illness, through the Bible monitor.

HENRY E. LONG

Bro. Henry E. Long, departed this life on April 16, at the age of 78 years, 4 months and 19 days. He was a retired farmer and a member of the Dunkard Brethren church at Lititz, since May 25, 1930.

He was a son of the late Samuel and Elizabeth Eicholtz Long. His wife, Olivia Miller Long died ten years ago.

Surviving are three daughters: Nora, wife of William Bopp, Springfield, Mass.; Sue, wife of Walter Hershey, Mechanicsburg, R. R. 4; Elizabeth, wife of Amos Shreiner, Lititz, R. R. 3; one son, Henry Long, Ephrata, and an adopted son, Paul Antes, Lititz, Pa. There are 19 grandchildren and 20 great grandchildren.

Funeral was held Wednesday from Beck's Funeral home at 1:45 p. m. with further services at the Dunkard Brethren church, Lititz, 2 p. m. Interment in Kreider's

cemetery. Services conducted by Elder J. L. Myers, Loganville, and the home ministers.

Susanna B. Johns,
35 E. Lincoln Ave.

ROSANNA WILT

Rosanna Matilda Wilt daughter of the late Edward and Sarah Weitzel Broadwater, was born August 7, 1862, and departed this life April 30, 1949 at the age of 86 years, 8 months and 29 days.

She was married to Allen Wilt who passed away several years ago. Three sons and one daughter also preceded her in death.

Surviving are two sons, Ira Sherman of Dry Run, Md., with whom she made her home; and Burzie Sanford, Swanton, Md., also surviving are to grandchildren, Kathryn Wilt, Dry Run, and Olin Wilt, Westernport, Md.

Sister Wilt was a member of the Broadwater Chapel Dunkard Brethren church.

Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last.

Funeral services were held at the Dry Run Mennonite Mission with the writer in charge, assisted by Renley Tressler, minister of the Mennonite church.

Bro. George Dorsy.

HENRY KINTNER

Henry David Kintner was born March 28, 1864, near Sherwood, Defiance county, Ohio. He departed this life May 24, 1949, near Farmer, Ohio, at the age of 85 years, one

month and 27 days.

On Sept. 30, 1886, he was united in marriage to Elizabeth Enneking, who preceded him in death. To this union was born one daughter. On June 1, 1940 he was united in marriage to Lilly Elair. In early life he became a member of the German Baptist church. About the year of 1926 he affiliated with the Dunkard Brethren church and remained a faithful member until death.

He leaves to mourn his departure, his wife, Lily, one daughter, Mrs. Clyde St. John, two grandsons, Lowell and Virgil St. John and four great grandchildren, also four step-children, Mrs. John Swartout, Mrs. Richard Rowan, Mrs. Robert Rowan, Ray Blair, and one brother, S. J. Kintner of Toledo, Ohio, and a host of other relatives and friends.

Funeral services were conducted by Bro. Henry Besse assisted by Bro. William Carpenter.

CHRISTIAN MARTYRS BY JOHN FOXE

The Lives, Sufferings, and Cruel Deaths of the Apostles and Evangelists

Chapter 11

Lonely and sorrowful the disciples must have been when their Lord had gone from them. But though they could no longer hear his voice they knew that he looked down from heaven upon them and would be with

them, and his whole church, in spirit, to the end of the world. Thus the apostles were to be helped and guided in the work he had told them to do—which was, to go out into all parts of the world and tell the people of every country that the Saviour of mankind had come, and had died upon the cross that they might be saved.

There were now but eleven apostles, for Judas Iscariot, who betrayed Christ was no longer of them. Therefore Matthias was chosen, so the number of the apostles was twelve again; and soon they separated to carry on the work of converting all the world to the religion of Christ.

The New Testament does not tell us how long the apostles and evangelists (disciples who wrote the Gospel) lived, nor how they died; except Stephen, who was chosen to be a deacon by the apostles, and who was stoned to death; and James, the apostle, who was slain by Herod. But ancient writers and historians, who wrote down, in the early centuries after Christ, the traditions or accounts they heard concerning these holy men, tell us that nearly all of them

died martyrs deaths, after living lives of toil and hardship while preaching the gospel of Christ to the heathen world.

The following are the stories which have come down to us.

1. St. Stephen.

St. Stephen, who is called the Proto-Martyr, or first martyr, and whose history is in the Acts of the Apostles, in the New Testament, was the first Christian man to be put to death for his faith in Jesus Christ. He thus followed next his Master in the path that leads to glory.

Owing to the increasing number of the disciples, many of whom were poor people, complaint began to be made that some were neglected in the daily almsgiving. Then the apostles said, It is not right that we should cease preaching to serve tables; so Stephen was chosen from among the Lord's disciples, with six others to be a deacon. He helped in giving alms to the poor and also preaching to the people. He was so good and holy a man that he was permitted to work miracles by healing the sick, and converting unbelievers. He

He preached to the Jews in words so full of power that they could not answer him nor contradict him. The principal persons belonging to Jewish synagogues entered into debate with him, but by the soundness of his doctrine and the strength of his reasoning he overcame them all. This so angered them that they paid false witnesses to accuse him of blaspheming God and Moses.

On being taken before the council, he made a noble defence; but that so much the more enraged his judges, so that they resolved to condemn him to death. At this instance, Stephen saw a vision from heaven, and in rapture he exclaimed, "Behold, I see the heavens opened, and Son of man standing on the right hand of God!" Then the Jews cried out against him, and having dragged him out of the city, they stoned him to death.

After the martyrdom of St. Stephen there was a great persecution against the Christians at Jerusalem: "And they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Nicanor, one of the deacons, and more than 2000 Chris-

tians are believed to have perished during this persecution.

2. St. James.

St. James was a Galilean, the son of Zebedee, a fisherman, and the elder brother of the apostle John. Being one day with his father fishing in the sea of Galilee, he and his brother, John, were called by Jesus to become his disciples. They cheerfully obeyed the summons, and leaving their father, followed the Lord.

Jesus called these brothers Boanerges, or the Sons of Thunder, on account of their vigorous minds and impetuous tempers.

St. James was the first of the apostles to meet a martyr's death. Herod Agrippa, when he was made governor of Judea by the Roman emperor Caligula, raised a persecution against the Christians, and especially singled out St. James as an object of his vengeance.

When the apostle was led out to die, a man who had brought false accusation against him walked with him to the place of execution. He had doubtless expected to see St. James looking pale and frightened, but he saw him,

instead, bright and joyous, like a conqueror who had won a great battle. The false witness greatly wondered at this, and became convinced that the Saviour in whom the prisoner by his side believed must be the true God, or he could not impart such cheerfulness and courage to a man about to die. The man himself, therefore, became a convert to Christianity, and was condemned to die with St. James the apostle. Both consequently beheaded on the same day and with the same sword. This took place in the year of our Lord 44.

About the same period, Timon and Parmenas, two of the seven deacons, suffered martyrdom, the former at Corinth and the latter at Philippi in Macedonis.

3. St. Philip.

This apostle was born at Bethsadia, in Galilee. He was sent on important missions into heathen countries, being deputed to preach in parts of Asia, where he labored very diligently in his apostleship. He then traveled into Phrygia, and arriving at Hierapolis, found the inhabitants so sunk in idolatry as to worship a great

serpent. St. Philip, however, converted many of them to Christianity, and even accomplished the destruction of the serpent. This so enraged the rulers, and especially the priests, who gained much money by the superstitions of the people, that they committed him to prison. He was then cruelly scourged, and afterwards crucified. His friend St. Bartholomew succeeded in taking down the body, and burying it; but for this, he was himself very near suffering the same fate. St. Philips martyrdom took place eight years after that of St. James, in the year 52 after Christ.

4. St. Matthew.

This apostle, exangelist, and martyr, was born at Nazareth, in Galilee, but lived chiefly at Capernaum, on account of his occupation, which was that of a tax-gatherer, or collector of tribute. On being called as a disciple, he at once left everything to follow Christ. After the ascension of his Master, he continued preaching the gospel in Judea for nine years. When about to leave Judea, in order to go and preach among the Gen-

tiles, he wrote his gospel in Hebrew for the use of the Jewish people to whom he had preached. It was afterwards translated into Greek by St. James (the Less). He then went into Ethiopia, ordained preachers, settled churches, and made many converts. He afterwards travelled to Parthia, where he met his death, being slain with the sword, about the year 60.

5. St. Mark

The evangelist and martyr was born of Jewish parents, of the tribe of Levi. It is believed that he was converted to Christianity by the apostle St. Peter, whom he served as a writer, and whom he attended in all his travels. Being entreated by the converts at Rome to write down the admirable discourses they had heard spoken by St. Peter, he consented, and accordingly wrote his gospel in the Greek language. The words of that gospel are, therefore, actually the words of St. Peter. He established a bishopric at Alexerandria, and then went to Libya, where he made many converts. On returning to Alexandria, some of the Egyptians, jealous of his

power, determined on his death.

St. Mark was therefore seized, his feet were tied together, and he was dragged through the streets, and left bruised and bleeding in a dungeon all night. The next day they burned his body. His bones were afterwards carefully gathered up by the Christians, decently interred, and at a later period, so one tradition tells, removed to Venice, of which state he is considered the tutelar saint and patron.

6. St. James (The Less)

This apostle and martyr is called "the Less" to distinguish him from the apostle James, the brother of John, who is called "The Great." He was, after the Lord's ascension, elected bishop of Jerusalem. He wrote his general epistle to all Christians and converts, to suppress a dangerous error then being circulated, which was, "That faith in Christ was alone sufficient for salvation, without good works." The Jews of Jerusalem, being at this time greatly enraged against the Christians, determined to wreak their vengeance on St. James. The mob being incited to attack

him, they fell upon him in the street, threw him down, and beat, bruised, and stoned him to death.

7. St. Mathias.

This apostle and martyr was called to the apostleship after the ascension of Christ, to supply the vacant place of Judas, who had betrayed his Master. St. Mathias was martyred at Jerusalem, being first stoned and then beheaded.

8. St. Andrew.

This apostle and martyr was the brother of St. Peter. He preached the gosepl to many Asiatic nations. At Patrae, in Greece, the governor of the country threatened him with death for preaching against the idols which he worshipped but St. Andrew fearlessly continued to tell the people of Christ. He was therefore sentenced to be crucified on a cross made of two pieces of wood of equal length, the ends of which were fixed in the ground. He was fastened to it, not with nails, but with cords, so that his death might be more slow.

An ancient writer tells of the apostle's sublime courage and fearlessness, in the following words:

"When Andrew saw the cross prepared, he neither changed countenance nor color, as the weakness of mortal man is wont to do; neither did his blood shrink; neither did he fail in his speech; his body fainted not; neither was his mind molested his understanding did not fail him; but out of the abundance of his heart his mouth did speak, and fervent charity did appear in his words. He said, "O cross, most welcome and oft-looked for with a willing mind, joyfully and desirously, I come to thee, being the scholar of Him who did hang on thee; because I have been always thy liver, and have longed to embrace thee!"

St. Andrew hung upon the cross three whole days, suffering dreadful pain, but continuing constantly to tell the people around him of the love of Jesus Christ. The people as they listened to him began to believe his words, and asked the governor to let him be taken down from the cross. Not liking to refuse them he at last ordered the ropes to be cut, but when the last cord was severed, the body of the apostle fell to the ground quite dead.

9. St. Peter.

This great apostle and martyr was born at Bethsaida, in Galilee. He was the son of Jona, a fisherman, which employment St. Peter himself followed. So firm was his faith that Jesus gave him the name of Cephas, meaning, in the Syriac language, a rock. He was called at the same time as his brother, Andrew, to be an apostle. Though ever eager and zealous in the service of Christ, St. Peter yet had the weakness to deny his Master after his seizure in the garden, though he at first defended him with his sword; but the sincerity of his repentance atoned for his denial.

After the ascension of Christ, the Jews still continued to persecute the Christians, and ordered several of the apostles, among whom was Peter, to be scourged. This punishment they bore with the greatest fortitude, and even rejoiced that they were thought worthy to suffer for the sake of their Redeemer.

When Herod Agrippa caused St. James to be put to death, and found that it pleased Jews, he resolved that St. Peter should be the

next sacrifice. He was accordingly arrested, and thrown into prison; but an angel of the Lord came in the night and touched him, and his chains fell off, the prison doors opened, and he went out free. Herod was so angry at his escape that he ordered the sentinels who guarded the dungeon in which he had been confined, to be put to death.

After performing various miracles, St. Peter went to Rome; St. Paul being there also at this time. In the year 64, the emperor Nero (as it was believed) caused the great city to be set on fire, and looked on with enjoyment at the destruction of which he was himself the cause. Yet the wicked emperor accused the Christians of having kindled the fire which had laid in ashes the greater portion of Rome, and he ordered hundreds of them to be killed in various cruel ways.

There was a magician at Rome during this time, named Simon Magus, who pretended that he could fly through the air, and do many wonderful things which no other man could do. Crowds came together one day to see him fly, as he had promised,

and among the crowd were St. Peter and St. Paul. It is said that Simon Magus did indeed, at first, actually perform some wonderful feats, and the people were much But St. Peter and St. Paul then knelt down and called on the Lord to confound the magician, and bring his deeds naught; when they had surprised and impressed. done this, Simon at once fell to the ground and broke both his legs.

Also Simon Magus was a great favorite of Nero's, the emperor was very angry at the apostles; especially, as they had converted to Christianity some of the members of that cruel tyrant's own household; so he cast St. Peter and St. Paul into prison and kept them there nine months. During this time they converted two of the captains of the guards, and forty-seven other persons, to christianity. Having been nine months in prison, Peter was brought out for execution, and after being scourged, he was crucified with his head downwards. It is related that he himself chose this painful posture because he did not think he was worthy to suffer in the same manner as

the Lord.

10. St. Paul.

The apostle and martyr was a Jew of the tribe of Benpamin, born at Tarsus in Cilicia, and, before his conversion, was called Saul. From his father he inherited the right of Roman citizenship; probably earned by some ancestor through services rendered the Roman state. Paul was at first a great enemy of the Christians, being present at the stoning of Stephen, the executioners laying their clothes at his feet. But after the death of Stephen, while Paul was on his way to Damascus, the glory of the Lord shone suddenly upon him, he was struck to the earth, and was made blind for three days. After his recovery he was converted and became an apostle, and lastly suffered as a martyr for the religion which he had formerly persecuted. St. Paul's great ability and earnest enthusiasm in spreading the gospel of Christ have made his name revered wherever the Christian religion is known. After his wonderful conversion he went to Jerusalem, where he saw the apostles Peter, James and John. He then

went forth with Barnabas to preach. A Iconium, the two were near being stoned to death by the enraged Jews; upon which they fled to Lycaonia. At Lystra, St. Paul was stoned, dragged out of the city and left for dead. He, however, recovered and escaped to Derbe. At Philippi, Paul and Silas were imprisoned and shipped; and both were again abused at Thessalonica. Being afterwards taken at Jerusalem, St. Paul was sent to Caesarea, but appealed to Caesar at Rome. Here he continued a prisoner at large for two years; and at length being released, he visited the churches of Greece and Rome, and preached in Gaul and Spain. Returning to Rome he was taken, imprisoned nine months, with St. Peter, and then martyred by the order of Nero, by being beheaded with the sword.

11. St. Jude (Judas the Brother of James).

This apostle and martyr, the brother of James, was commonly called Thaddaeus. Being sent to Persia, he wrought many miracles and made many converts, which stirring up the resentment of people in power, he was

crucified in the year 72 after Christ.

12. St. Bartholomew.

This apostle and martyr preached in several countries., performed many miracles, and healed various disease. He translated St. Matthew's gospel into the language of heathen nations. The idolaters finally slew him, some say with the sword, others that he was beaten to death with clubs.

13. St. Thomas.

He was called by this name in Syriac, but Didymus in Greek; he was an apostle and martyr, and preached in Parthia and India. After converting many to Christ he aroused the anger of the pagan priests, and was martyred by being thrust through with a spear.

14. St. Luke the Evangelist.

St. Luke was the author of the gospel which bears his name. He travelled with St. Paul to Rome, and preached to many barbarous nations. It is not known, certainly, whether St. Luke died a natural death, or was martyred by the enemies of Christianity.

15. St. Simon

The zeal of this apostle

and martyr caused him to be distinguished by the name of Zelotes. He preached with great success in Mauritania and other parts of Africa, and even in Britain, where, though he made many converts, he was crucified by the pagans in the year 74.

16. St. John.

He was distinguished for being a prophet, apostle, and evangelist. He was brother to James, and not only one of the twelve apostles, but one whom Jesus chiefly loved. St. John founded many churches in Greece.

Being at Ephesus, he was ordered by the emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a caldron of boiling oil. Either this sentence was not carried out, or a miracle saved him from injury, for he was afterward banished by the emperor to the island of Patmos, and there wrote that beautiful book which is called the Revelation of St. John the Divine, and which tells of the joys of the celestial city.

At last Domitian died, and the next emperor, Nerva, was kind to the Christians, and sent St. John back to

Ephesus, when he wrote his gospel. He lived to be a very old man, and died a natural death at Ephesus—some writers say in the one-hundredth year of his age.

17. St. Barnabas.

He was a native of Cyprus, but of Jewish parents: the manner of his death is unknown, but it is supposed to have taken place A. D. 73.

CONCLUSIONS OF THE BRETHREN

In order to enlighten us of the History of our Faith, especially with the records of our fore-fathers: on their understanding of the Holy Scriptures, the problems that came up in the Church, and their disposition of these problems; also that many parallel problems we may have may be easier solved and that we may realize the zeal and determination of these Brethren, we are printing a number of Conclusions of the Brethren in their Conferences.

We have no record of the decisions of the Conferences before 1778 and many are missing since then, but we do have the most of them. They are very interesting

and enlightening since we still have very similar problems today. From them we can imagine of the numerous prayers for divine guidance and of the sacrifice many made to study and reason out the best way to follow Christ from the Gospel Principles involved.

Annual Meeting of 1778

Political Oath

After much reflection, in the fear of the Lord, it has been concluded in union, that the brethren who have taken the attest should recall it before a justice, and give up their certificate, and recall and apologize in their churches, and truly repent for the error. If they can not do this, and will justify themselves, the apostle exhorts us we should withdraw ourselves from every brother who walketh disorderly, and such a brother will be deprived of the kiss of fellowship, of the counsel, and the breaking of bread, until he becomes obedient again. Ministers and elders who have taken the attest, and are sorry and grieved for it confessedly recall the matter before the justice of the peace, and in the public church counsel, shall be held

about them in their churches in presence of one or more ministers or overseers to consider, in the fear of the Lord, whether he or such as before mentioned could serve again in their office. But if such minister or elder should approve himself stubbornly, and justify his course, yea, even teach the same, then we can not comprehend how he can be obedient to the Spirit of Truth, which teaches we shall not touch the unclean thing, nor be unequally yoked together with unbelievers, because Christ has no concord with Belial. Therefore, we decide that such laborers are unfit in the Lord's vineyard, and also unfit to be members in the church of the living God, until their minds are changed, and they speak again with new tongues, or find their hearts with David. May God have mercy upon us.

Of all earthly goods, the best to be had is a good husband, or a good wife.

No force on earth can keep a seeking sinner, and a seeking Savior apart.

WHAT SHALL I DO WITH JESUS?

What shall I do with Jesus?

He stands at my heart's door:
I hear His gentle knocking
Which oft I've heard before.
I fear the time is nearing
When He, no more, will wait:
When, closed on me forever,
Is mercy's open gate.

What shall I do with Jesus?

Shall I, His call ignore:
Go on in sin and folly,
As oft I've done before?
Shall I neglect salvation,
Refuse to hear His voice?
And think, perhaps that some day
I'll make the Christian's choice?

What shall I do with Jesus?

I must, myself, decide;
This question I must answer,
It will not be denied.
I'll answer it at once, then,
This moment, I decide
I will believe on Jesus,
The One who, for me, died.

What shall I do with Jesus?

I'll trust Him with my all,
To lead me, and to guide me:
To lift me, if I fall.
To give me peace and comfort,
While walking by my side;
O yes, I'll take the Saviour,
Who, for my soul, hath died.

What shall I do with Jesus?

I take Him as my Friend:
I want Him ever with me
From now till life shall end.
And should I see Him coming,
Descending from on high—
I want to be caught upward
To meet Him in the sky.

—Mrs. T. L. Barr.

Selected by Ethel Beck.

ADULT SUNDAY SCHOOL LESSONS

July 3—Rom. 14:1-23.
 July 10—Temperance—
 Prov. 23:1-35.
 July 17—Rom. 15:1-16.
 July 24—Rom. 15:17-33.
 July 31—Rom. 16:1-13.
 Aug. 7—Rom. 16:14-27.
 Aug. 14—I Cor. 1:1-15.
 Aug. 21—I Cor. 1:16-31.
 Aug. 28—I Cor. 2:1-16.
 Sept. 4—I Cor. 3:1-11.
 Sept. 11—I Cor. 3:12-23.
 Sept. 18—I Cor. 4:1-10.
 Sept. 25—I Cor. 4:11-21.

PRIMARY SUNDAY SCHOOL LESSONS

July 3—Joseph Sold to The Ishmaelites. Gen. 37:12-28.
 July 10—The Lord With Joseph. Gen. 39:1-3, 21-23.
 July 17—The Butler's and the Baker's Dream. Gen. 40:1-11.
 July 24—Joseph Interprets Their Dreams. Gen. 40:12-23.
 July 31—Pharaoh's Dream. Gen. 41:1-13.
 Aug. 7—Joseph is Advanced. Gen. 41:25-41.
 Aug. 14—Jacob's Sons Sent to Buy Corn in Egypt. Gen. 42:1-20.
 Aug. 21—Good For Evil. Gen. 42:21-38.
 Aug. 28—Joseph Entertains His Brethren. Gen. 43:15-34.
 Sept. 4—Joseph Makes Himself Known. Gen. 45:1-15.
 Sept. 11—Jacob Is Comforted. Gen. 46:1-7; 28-46.
 Sept. 18—A New King in Egypt. Ex. 1:1-14; 22.
 Sept. 25—Moses Born and His Life Preserved. Ex. 2:1-10.

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BIBLE MONITOR

Vol. XXVII

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No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

EBEDMELECH, THE ETHIOPIAN EUNUCH

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. We have a deep personal subject under consideration. We are each included and personally obligated. "As—opportunity," God records our opportunities, do we realize them? Our scope of opportunities is great, as it includes all men. The only limit placed on our doing is Good. Not what we think or what others think but what God classifies as good. Also keep in mind that we are especially obligated to those of the faith of the gospel.

For an illustration of our text let us turn back to the trials of that Godly prophet, Jeremiah. From Jer. 35 to

39, we find an account of the prophet living in Jerusalem at a time of war. Because of their sins, the Jews were sorely pressed by the King of Babylon and defeat seemed so near that they asked the prophet Jeremiah for God's instructions to them. Just as the present policy of the world is, to persecute those who do not agree with their plans, especially in time of war, whether it is God's will or not, just so Jeremiah was thrown into a miry dungeon, to die of starvation, because he advised them not to fight the enemy.

However, one of King Zedekiah's humble servants, Ebedmelech, gives us a practical application of our text. Though an Ethiopian and a Eunuch, yet his despised condition did not discourage his faith in God and his concern for stricken humanity. Ebedmelech went to the king

and explained Jeremiah's plight. He was granted thirty men to help rescue the prophet. He carefully planned how to pull Jeremiah out without hurting him, by lowering rags to him for padding so the ropes would not cut his flesh.

We must give Zedekiah credit for granting the plea of Ebedmelech, his servant, in behalf of Jeremiah. We should take a lesson from the weakness of Zedekiah, though he secretly counceled Jeremiah about God's will for the people, yet he feared his officers and friends too much to carry out the Prophet's advice.

King Zedekiah's punishment already began in this life. The Babylonians returned, conquered the Jews, put Zedekiah's eyes out and carried him away captive along with most of his people. But in all the tumult of war, Ebedmelech was spared of all the strife, by the power of God, "But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey

unto thee: because thou hast put thy trust in me, saith the Lord." Jer. 39:17-18.

Ebedmelech was not thinking of a reward when he befriended Jeremiah. He was thinking of the injustice to Jeremiah and realized that perhaps he could help him.

In this life the development of our character, which determines our final destiny, lies within our own power. God gives the means, God supplies the increase and development, but we control the blending that determines our character. The few years here are just the preparatory years for the life that is to come. True some individuals have much more opportunity to rightly serve God than others. God knows the opportunities of each and also how each applies themselves.

Can you imagine how it would be in this world if all were watching for opportunities to do good unto all men? Would we have the greed, the sorrow, the disappointments and the misunderstandings? If John, George or Sally do not live this out, does that excuse you? May the Holy Spirit direct us to realize our opportunities.

"I must work the work of him that sent me, while it is day: the night cometh, when no man can work." Jno. 9:4.

THE HOLY KISS

Paul R. Myers

In Romans 16:16 we are commanded to "Salute one another with an Holy Kiss." Paul wrote these words to the Brethren at Rome. In I Cor. 16:20 Paul writes, "All the brethren greet you. Greet ye one another with an Holy Kiss." In II Cor. 13:12 Paul again writes, "Greet one another with an Holy Kiss." We can see by these writings that Paul considered it very essential and that it was practiced in the early church.

Webster defines a kiss as a salute or caress, denoting love. Mothers who kiss their babies and children do because they love them. A Holy or sacred kiss therefore means a sacred salute or greeting denoting Christian love.

The holy kiss dare not be misconstrued with the kiss the world practices, which is a kiss of affection.

In practice and observing the Holy Kiss, we do show a love and affection to one another, but this kiss is to be exercised between brethren and between sisters and not promiscuously with non-believers. When Paul wrote "to greet one another" he meant those of the household of faith.

There are a number of reasons for observing this ordinance. First, it is authorized and commanded in God's Word. God never demands non-essentials. To obey God, it is necessary that we practice the salutation. Second, by observing this ordinance we are testifying to the world that we are separate from it and are living in a different kingdom. Third, He so loved us that He wants a manifestation of that love practiced among his followers. Fourth, by greeting one another, we maintain a tie that binds us closer together.

Our church for over two centuries practiced the salutation of the holy kiss. If it was essential throughout the past years, it is surely just as essential today. God's Word never changes.

Let us never fail to greet one another. Let us mean it

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from the heart when we do greet. It is our Christian duty. We show to each other our love for one another and show to God our love for Him. Then too, when we faithfully discharge our Christian duties, we please God and open the way for Him to Bless and reward us.

Let us be obedient to the Word of God.

Box 117, Greentown, O.

Good nature without prudence is foolishness. Goodness is the only investment that never fails.

THE WHOLE LAW

J. D. Brown

"For whosoever shall keep the whole law, and yet offend in one point, He is guilty of all." Jas. 2:10.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28:19-20.

This is Christ's own language. This promise is conditional, Christ promised to be with the apostles if they would go out into all the world and preach the whole gospel to the whole world. Matt. 28:19, This is a direct command. We have people that do not believe in missionary work; they ignore this command, they will not as much as hold a series of meetings, they do not believe in Sunday school, they ignore Christ's example in washing the disciples feet, by works they deny it being the proper way to wash feet.

Teaching them to observe

all things whatsoever I have commanded you. He commanded the apostles to wash feet and gave the example just how Christ wants it done. He that knoweth to do good and doeth it not to him it is sin. A boy in the third grade can understand just how Christ wants it done.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. 5:19.

Jas. 1:25, The perfect law requires a doer of the work, and not a hearer only. I John 4:6, "We are of God; he that knoweth God heareth us; he that is not of God heareth not us." We, the apostles, are of God. He that knoweth God heareth us apostles. I believe this is the proper interpretation of this scripture, I understand by this scripture, people that fail to hear the apostles, do not know God.

John 10:27. "My sheep hear my voice, and I know them, and they follow me." Sheep in this sense represent

the family of God. To follow God means to imitate God. To imitate God, we must have the mind of God. If we have the mind of God we obey God.

Matt. 17:5, On the Mt. of transfiguration, God introduced Christ as the son of God, and said to the world, hear ye him. Acts 3:22, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

Matt. 4:4, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Gal. 5:3, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

"Though we or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed," Gal. 1:8. Rom. 2:13, "For not the hearers of the law are just before God, but the doers of the law shall be justified."

Matt. 10:32-33, "Whosoever therefore shall confess me before men, him will I also confess before my

Father which is in heaven. Man is empowered with wonderful growth of body and mind. To fail to grow means disaster, to refuse to go forward is direct disobedience of God's law.

Leaving out some of the commandments, or preaching them as non-essential is denying God before men, the salvation of the Lord." It crucifying Christ afresh and no doubt was a wonderful putting him to an open sight to behold, we love to shame. Heb. 6:4-6, "For it stand and admire the beauties of His creation and wonderful works and to magnify the success of His people. We were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, with our condition and fail and have tasted the good word of God, and the powers of the world to come. If they shall fall away, to renew them again unto repentance seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Popular, Mont.

FORWARD WITH CHRIST

L. A. Shumake

"The Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Ex. 14:15. Moving forward is an imperative command of God, there is no substitute. It is a natural law of his creation.

The high standard of growth is found in these words "and Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52. A healthy body is an ideal dwelling place for the inner man, much of Jesus' work was in the healing of the body. I believe his power is effective today to those who ask Him.

To go forward with Christ means that we are a new creature, for he taught that "ye must be born again" even Nicodemus, a ruler of the Jews, could not grasp

this great truth. Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Behold, I make all things new, old things are passed away. Our desires, affections, actions, speech, and appearance will give evidence of a new life, a religion that does not change men and women's lives is not worth having.

To go forward with Christ means to be a better citizen, a better neighbor. Jesus very forcibly taught this when he said, a certain man went down to Jericho and fell among thieves, and they stripped him of his raiment, and wounded him, leaving him half dead, a priest and a Levite refused to help this wounded man, a Samaritan gave help and paid for his care in advance, Jesus asks, "which of these three thinkest thou, was neighbor unto him that fell among thieves?" The lawyer answered, he that shewed mercy on him. Then Jesus said unto him, go and do thou likewise." If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen,

how can he love God whom he hath not seen?

To go forward is to love the church, "even as Christ loved the church and gave Himself for it; that he might sanctify and cleanse it with the washing of water by the Word." Eph. 5:25-26 Among the last words of our Lord He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Dear brother and sister, are you earnestly using your talents for the salvation of souls and the edification of the church and to the glory of God?

Louisa, Va.

OUR SACRED TRUST

"Take ye away therefore the talent from him, and give it unto him that hath ten talents." Matt. 25:28. (R. V.) In this eager world, if a man neglects his opportunity, the loss and shame will be his, but the work will not suffer. Another will step into his place, and discharge

the office which he should have discharged and win the reward which might have been his. His neglected talent will be taken from him and given to another who can and will trade with it.

Perhaps the best of all commentaries here is Mordecia's warning to Queen Esther when he urged her to undertake the task of interceding for her doomed countrymen; "If thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knowest whether thou art not come to the kingdom for such a time as this?" Est. 4:14, (R. V.)

The unfaithfulness of one is another's opportunity. The work of the world goes on though a worker may fail. When the kingdom is taken from a Saul, there is always a David ready to receive it and advance it to higher glory. This is a stern and humbling truth, yet there is inspiration in it, if only it teaches one that his work, whatever it may be, is a sacred trust, and stirs him up to be faithful to it, lest he suffer the shame of seeing

it pass into worthier hands. —Selected from the Christian Monitor, by L. A. Shumaker.

NEWS ITEMS

KANSAS CITY, MO.

The Kansas City church is holding a two weeks' meeting beginning Aug. 21st. We are looking forward to having Bro. Dale Jamison of Quinter, Kans. here to hold this meeting for us.

Our lovefeast will close this meeting on Sept. 3rd, followed by all-day services on the 4th. We wish to extend an invitation to all who can to come and enjoy this meeting with us. We ask that all pray with us for this meeting that souls may be saved.

Lola McMillin, Cor.

TANEYTOWN, MD.

The Walnut Grove church will begin a series of meetings Sept. 18th and ending with a lovefeast on Oct. 2nd. Eld. David Ebling will be our evangelist. We will be glad for all that can be with us for these meetings.

M. Ella Ecker, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation held their spring lovefeast May 22, with a very good attendance all day. Sunday school at 9:30 preaching at

10:30, dinner in the basement. Preaching again in the afternoon, and lovefeast and Communion in the evening.

Eld. W. H. Demuth of Waynesboro officiated at the Lord's supper. Other elders and ministers who were with us and preached during the day were: Elders, Ray Shank, of Mechanicsburg; Benjamin Rhinehold, of Rheams; James Keggeries, of Straustown; Ministers: Donald Ecker, of Littlestown; Ammon Keller, of Lebanon. 101 sat around the Lord's tables.

We feel that we were all built up in faith of our Lord and Savior, Jesus Christ.

C. M. Stump, Cor.

WESTERNPORT, MD.

The Broadwater Chapel congregation of the Dunkard Brethren church met for council meeting June 11, 1949, with official meeting at 7:30 o'clock, followed by regular meeting. Opening hymn No. 401 was sung and scripture reading of I Tim. 6, by Bro. Geo. Dorsey. Elder W. A. Taylor was in charge. All business was taken care of in a Christian like way.

Our series of meetings will begin August 12th and close on the 21st. Bro. Paul R. Myers of Greentown, Ohio will be our evangelist.

Communion services will be held Saturday evening, August 20th. Church services on Saturday at 2:00 p. m., EST, with the lovefeast following.

Everyone is welcome to come and enjoy the blessings the Lord has in store.

Carl Broadwater, Clerk.

OBITUARIES

FRANCES ELIZABETH RICE

Frances (Fannie) Elizabeth Rice, daughter of John and Lucinda (Beachly) Moser, was born near Middletown, Md., on March 16, 1863, and departed this life on May 19, 1949, aged 86 years, 2 months and 3 days, at the home of her daughters.

She was stricken with a heart attack on April 21, and two weeks later with another from which time she was mostly unconscious. At the age of 10 years her mother passed away leaving eight children to her father's care. She being next to the oldest, was taken to the home of her grandmother and aunt, where she grew to womanhood. She became a member of the Church of The Brethren at the age of 18 years.

On Dec. 18, 1883, she was united in marriage to Joshua A. L. Rice of Lewistown, Md., near Mt. Dale, where she spent the remainder of her life, to this union were born five sons and two daughters. If she had lived 10 days longer, it would have been 51 years since her husband passed away, at the age of 34 years.

She leaves to mourn her passing her seven children, Roy J. Rice, of near Lewistown, Md., Aaron F. and Emory E. Rice of Thurmont, Md., Arthur B., E. May, Goldie J., and Elder Joshua A. L. Rice, all of near Mt. Dale, Md. She also leaves 24 grandchildren, 16 great grandchildren, two sisters and a number of nieces and nephews.

Any one knowing mother Rice,

knew what a struggle she had in life in rearing up her family, with practically none of this world's goods.

She remained with the Brethren church until about 20 years ago, when she, and many others, could not feel at home and tolerate the many worldly movements which were existing in the foster church, mother felt she could not live faithful until death, which we all promised to do. At that time she made the change and became a member of the Dunkard Brethren church and was faithful until the end, she did not uphold sin, though it often caused her trials.

She was laid to rest in the family lot at the Mt. Dale Dunkard Brethren cemetery.

Funeral services were conducted by Elders A. G. Fahnestock, J. L. Myers and W. H. Demuth. Text: Rev. 13:14.

E. May Rice, Cor.

FOXES' BOOK OF MARTYRS

First General Persecution of The Christians: Under Nero, A. D. 64

Having given in the preceding chapter the histories of the apostles and evangelists, as they are told in the traditions that have come down to us, we will now go back to the time of the emperor Nero. It was this cruel tyrant who put to death the apostles St. Peter

and St. Paul; and it was he who began what is called in the "first general persecution of the Christians," in the early ages of the church. He was the sixth emperor of Rome, and the Caesar to whom St. Paul appealed when he was accused before Festus.

Nero was made emperor when only sixteen years old, through the dark plots of his wicked mother, Agrippina, who by poisoning her husband, the emperor Claudius, and his son, cleared the way to the throne for Nero, who was her son by a former marriage. During the first five years of his reign the young emperor was influenced by the advice of able counsellors, and ruled wisely; but as he grew older his violent nature began to show itself. He fell under the sway of a beautiful and notorious woman, Poppaea Sabina, who was a proverb for vanity and evil living, and who was said to keep five hundred she-asses so that she might bathe in their milk, to preserve her complexion. Nero wanted to marry her, although he already had a wife, Octavia. Agrippina taking the part of the neglected wife, Nero

planned his mother's death by the ingenious device of sending her to her country seat in a boat which was cunningly contrived to fall to pieces as soon as it left the shore. Agrippina saved herself by swimming to the land, but was directly afterward slain by the swords of executioners, who were dispatched by her son, Nero, as soon as news had been brought of her escape from drowning. Octavia was divorced, sent to an island, and put to death there; Nero then married Poppaea and gave himself to the wildest and most reckless course of life.

Throwing aside the state and dignity usually maintained by a Roman emperor, Nero would descend into the arena and mingle with the gladiators, or professional fighting men, sometimes even taking part in the bloody scenes enacted there. This delighted the rabble, who crowded the tiers of seats in the great circus and shouted their approval, but the nobility turned with disgust from the spectacle of an emperor so degrading himself. Caring only for the applause of the mob, Nero used every means to extort

money from the rich and spent it in wasteful extravagance. A huge palace, called the Golden House because of its splendid decorations, was built. This magnificent structure was of great size and surrounded by gardens, lakes, baths, and pleasure-grounds. "Now, at least," said Nero, "I am lodged as an emperor should be."

In order to get money to complete this palace, accusations were brought against many rich men of Rome, who were put to death, and their property taken by the emperor. His hatred and cruelty seemed especially toward the higher classes. Seneca, the philosopher, Nero's former teacher and adviser, was accused, and chose to die by his own hand, by bleeding to death in a warm bath, his wife dying in the same way. So common did it become for men to receive a message sentencing them to death that they searched for easy ways of dying, so as to escape the public executioners.

About this time a terrible fire broke out at Rome, destroying six of the fourteen quarters, or districts, of the city. For six days the fire burned furiously, and scarce-

ly had it died down when another fire began in the opposite direction. Many ancient temples, monuments, and works of art were ruined by the flames. The people were panic-stricken, and believed that the fire had been started by the emperor for the mere pleasure of seeing it burn. It was said that when the flames were at their height, he went up into a tower and sat there, looking down upon the burning city while he played upon his harp, and sang of the burning of Troy, saying, "I would that I might see the ruin of all things."

Nero Accuses the Christians

But becoming alarmed at the hatred he had aroused in his people, and finding his throne endangered, Nero hastened into the streets, and with a free hand scattered money among the crowds until his treasury was empty. Then, with characteristic cruelty and cunning he undertook to divert the attention of the angry mob from himself by leading them to wreak their vengeance upon helpless and innocent victims. He therefore accused the Christians of having set fire to Rome, and ordered

them to be hunted down, slain, and tortured in such a variety of horrible ways as awakened the pity of even the heartless Romans themselves.

Nero's Torches

In particular he had some sewed up in the skins of wild beasts, and then worried by savage dogs until they expired. Others he had wrapped in tow and smeared with pitch; they were fastened to tall poles planted in the garden of his palace, and set on fire, while Nero, attended by his slaves and courtiers, reclined upon a balcony and watched the blazing of what he called his "torches."

The Catacombs of Rome

In those dark days the Christians had no churches and dared not meet in public, so they tried to find some secret place where they could gather together without being disturbed. Now it happened that, just outside the city of Rome there were deep tunnels or caves in the rocks, called catacombs, which had been dug long before to get stone for building the city. The rocks had been hollowed out into many galleries, with here and there a

vaulted chamber, where several passage-ways crossed or met. Slaves and convicts worked in these places, and they became known to the Christians as a safe place in which to hide. They also buried their dead in some of these caves, in niches or shelves cut in the sides of the galleries, and over the bodies they placed their names, with loving inscriptions, some of which remain plainly visible to this day. The Christians used to meet for religious services in these gloomy, underground chambers, in which they could worship God without fear of being thrown to the lions or given over to the flames.

At night these Christian men and women might be seen stealing forth from their homes carefully looking behind them from time to time to see that they were not followed; then, hastening to the outskirts of the great city, they entered the dark openings in the rocks and passed along the gloomy galleries. Soon they heard sweet music, and a vaulted chamber, brightly lighted, came into view at the end of the dark tunnel; men and women, dressed in white robes, were there singing a psalm of joy.

Early Christian Worship

At these meetings they told each other of the trials they had suffered in their homes; they confessed to one another their sins and doubts, or related the blessings received in answer to their earnest prayers. In their underground church they listened to sermons from their elders, and perhaps heard read a letter from one of the apostles. They then partook of the bread and the wine, in memory of Him whose blood was shed for them, and they kissed one another when the love-feast was ended.

At these meetings there was no distinction of rank; the highborn lady sat by the slave whom she had once scarcely looked upon as a man. Humility and submission were among the chief virtues of the early Christians; slavery had not been forbidden by the apostles, because it was believed that those who were the lowest in this world would be the highest in the next. Slavery was therefore considered a state of grace, and some Christians appear to have

refused their freedom on religious grounds, for St. Paul exhorts such persons to become free if they can.

Spreading The Gospel

In that age every christian was a missionary. The soldier tried to win recruits for the heavenly host; the prisoner sought to bring his jailer to Christ; the slave girl whispered the gospel in the ears of her mistress; the young wife begged her husband to be baptized, that their souls might not be parted after death; every one who had experienced the joys of believing tried to bring others to the faith.

Thus the number of the Christians rapidly increased. It began to be noised abroad that there was in Rome a secret society which worshipped an unknown God. The rulers, who believed respect for the ancient gods was necessary to the safety of the state, became alarmed and issued orders aimed against the Christians, forbidding secret meetings. Thus it came about that when any public calamity—pestilence, fire, famine, or flood—appeared it was blamed upon the Christians, who, it was supposed, had

brought down the anger of the offended gods.

Cruel Punishment of The Christians

Then came cruel laws, riots and commotions, and the terrible cry of "Christiani ad leones!"—To the lions with the Christians!—was raised by the mob and resounded through the streets of Rome.

The Colosseum at Rome

Combats to the death between trained fighting-men called gladiators, or between prisoners of war, slaves, criminals, and wild-beasts, were the favorite amusements of the Romans. The emperor who could give the people the greatest number of these bloody entertainments was the idol of the populace.

An immense stone building, or circus, called the Colosseum, was begun by Vespasian and finished by Titus, in which to hold these great shows. Its ruins still stand, and amaze the traveller by their huge size and massive strength. Tier above tier, sloping backward from around a level central space or arena, rose seats for nearly 100,000 spectators. The outer wall was almost circu-

lar, filled with arched and pillared openings, and mounted story upon story to the height of 160 feet. In length the Colosseum was 612 feet, and in breadth 515 feet. The building was without a roof and was open to the sky except during the games, when a great awning was stretched all across it, from poles fixed at regular intervals around the topmost gallery.

To the colosseum flocked the poulace of the greatest city in the world, to witness scenes of cruelty and bloodshed. The emperor himself, beautiful ladies of high rank, haughty senators and nobles, as well as all the rabble of the mighty city, crowded the seats ranged around the arena and gazed pitilessly down upon men being stabbed to death by human adversaries, or torn to pieces by ravenous lions and tigers, let loose from dens under the walls. It is recorded that when the Colosseum was finished and first opened to the public, the games continued for one hundred days, and that 5000 wild beasts, brought from all parts of the then known world, were slain. It was into this blood-stained arena

that many of the early Christians were brought, to suffer death in its most terrible forms.

Courage and Increase of The Christians

But persecution could not diminish the ever-increasing flow of converts. It served, indeed, to make their numbers greater, for, to the Christian, death was but the beginning of eternal happiness. They therefore welcomed it almost with joy, and the sight of their cheerful countenances as they were led to execution, astonished the lookers-on and made many inquire what this belief could be that seemed to rob death of its terrors. Thus a desire was awakened in hundreds of troubled hearts to share in the consolations which the new faith afforded believers.

Many of those who lost their lives were men distinguished for their zeal and ability in spreading the gospel. The names and histories of some of them have come down to us, and are as follows:

Aristarchus, the Macedonian

Aristarchus was a native of Thessalonica; having been

converted by St. Paul, he became his constant companion. He was with the apostle at Ephesus during a commotion raised in that city by Demetrius the silversmith. They both received ill-treatment upon this occasion from the people, which they bore with Christian patience, giving kind words in return for abuse. Aristarchus accompanied St. Paul from Ephesus into Greece, where they were very successful in preaching the gospel and in convincing the people of the truths of Christianity. Having left Greece, they traveled over a great part of Asia, and made a considerable stay in Judea, where they made many converts.

After this, Aristarchus went with St. Paul to Rome, where he suffered the same fate as the apostle, being seized as a Christian, and beheaded by command of the emperor Nero.

Trophimus

Trophimus, an Ephesian by birth, was converted by St. Paul to the Christian faith and accompanied his master on his missions to foreign lands. He was with St. Paul during his last visit to Jerusalem; at which time

there was a violent outbreak against the apostles, but the Jews, who supposed that he had brought Trophimus, a Greek, into the temple. Lysias, the captain of the guard, interfered and rescued St. Paul by force from the hands of his enemies.

Leaving Jerusalem, Trophimus went with St. Paul first to Rome, and then to Spain. When passing through Gaul, the apostle made him bishop of that province, and left him in the city of Arles. About a year after, he paid a visit to St. Paul in Asia, and went with him, for the last time, to Rome, where he was a witness to his martyrdom. This was but the forerunner of his own death; for being soon after seized on account of his faith, he was beheaded by order of Nero.

Erastus, the Chamberlain of Corinth

Erastus was converted by St. Paul, and determined to forsake all and follow him. For this reason he resigned his office, and accompanied St. Paul in his voyages and travels, till the latter left him in Macedonia, where he was first made bishop of that province by the Christians;

and afterward suffered martyrdom, being tortured to death by the heathen at Philippi.

Joseph

Joseph, commonly called Barsabas, was one of Christ's disciples. At the time when an apostle was to be chosen to fill the place of Judas Iscariot, lots were cast to decide whether it should be Joseph or Matthias; and the lot fell on Matthias. After this Joseph preached the gospel in various parts of Judea, suffering many hardships, and was at last slain there, together with many of his converts.

Ananias, Bishop of Damascus

This man is mentioned in the Acts as the one who cured St. Paul of the blindness caused by the miraculous brightness which shone down upon him at his conversion. Ananias was one of the seventy. He was martyred in the city of Damascus. After his death, a Christian church was built over the place of his burial; this has since been changed into a Turkish mosque.

CONCLUSIONS OF THE BRETHREN

Annual Meeting of 1779

Political Oath and Office

On account of taking the attest, it has been concluded in union as follows: Inasmuch as it is the Lord our God who establishes kings and removes kings, and ordains rulers according to his own good pleasure, and we can not know whether God has rejected the king and chosen the state, while the king had the government; therefore we could not, with a good conscience, repudiate the king and give allegiance to the state. And it seems to us that those who have done so have committed a fault, on account of which fault we could not break bread with them, but bear with them in love. But, if they would come moved by their own convictions, and would make acknowledgments, being truly repentant, then we might forgive them, and we believe God would also forgive them, and we might break bread with them. But in regard to the laborers (ministers), we think they should stand still

in their labor, and not baptize or administer in the breaking of bread. Should they, however, come convinced in themselves to have erred, and show contrition, saying, "We are sorry," then we might forgive them, and be in full fellowship with them, yet, so that the church to which he belongs is satisfied with him, when he should continued in his office. But if such go still further in this matter, as holding office (political) and so forth, show no sorrow, and rather continue in such course, then they should be also deprived of the church council and holy kiss, and "nota bene," but only the ministers, but all who have taken this course.

Annual Meeting of 1781 Non-Resistance

Inasmuch, at the big meeting at Conestoga, last year, it has been unanimously concluded that we should not pay the substitute money; but inasmuch as it has been overlooked here and there, and some have not regarded it (sad conclusion), therefore we, the assembled brethren, exhort in union all brethren in all places to hold themselves guiltless, and take no part in war or blood-shedding, which might take place if we would pay for hiring men voluntarily; or more still, if we would become agents to collect such money. And inasmuch some brethren have received written orders to tell the people, and afterwards collect (such money), accompanied by a threat of a heavy fine—we exhort heartily, not to be scared to do that which is not right. Still, we exhort, also, heartily, that if a brother should be fined, there should be provisions made for such brethren, and assistance rendered as far as concerns money. In case a brother or his son should be drafted, that he or his son should go to war, and he could buy himself or his son from it, such would not be deemed so sinful, yet it should not be given voluntarily, without compulsion. But where this has been overlooked, and the substitute-money has been voluntary, and (the brother) should acknowledge his mistake from the heart, and repent it, the church might be satisfied with him. But when a brother bears his testimony that he can not give his money on account of

his conscience, and would say to the collector, "If thou must take it, then use your authority; I shall not be in your way,"—with such brother we should be also satisfied. But concerning the tax, it is considered that on account of the troublesome times (1781, the fifth year of the Revolutionary War), and in order to avoid offense, we might follow the example of Christ, Matt. 17: 24-27, yet if one does not see it so, and thinks, perhaps, he, for his conscience's sake could not pay it, but bear with others who pay in patience, we would willingly leave it over, inasmuch we deem the overruling of the conscience as wrong.

Annual Meeting of 1783 Distilleries

At this great meeting a unanimous conclusion was laid down with regard to the very offensive evil which has endeavored to gain ground in the church, and by which already much mischief has been done, while the brotherly counsel has been repeatedly give that distilleries (of ardent spirits) in the church (among members) should be put away. And since there

are still, from time to time, more erected, it has been at this time unanimously concluded that those brethren who have distilleries should be earnestly admonished to put them out of the way; and when they have admonished in sincere love once and again, and they would not obey the counsel of the church and not put away this loathsome idol, we could not break the bread of communion with them, and have to withdraw, also, the kiss and church council from them until they are willing again to hear the church, as they have promised also at first, at their baptism, before God and many witnesses.

Annual Meeting of 1785 Non-Resistance

Our cordial and united wish and greeting of love and peace to the beloved members, brethren and sisters of South Branch, especially to the loving brethren, Valentine Power and Martin Power, and all the members in your vicinity. We wish you all much grace and peace from God the Father, through Jesus Christ his dear Son, to be faithful to him from the bottom of the heart, according to the guid-

ance and direction of his holy and good Spirit, even unto a blessed and God-pleasing end. Amen. Inasmuch as we have in part seen, and also heard, that there has arisen some difference in several doctrines among some brethren of your church and others, and having also seen the letter of the loving brother, Valentine Power, which he has written to the big meeting, and heard from it his views about "carrying on war" which are to prove especially from the words of Peter (I Peter 2: 13-14), so we have considered and weighed the matter in union, and we trust in the fear of the Lord; but yet, for the sake of the word of God, we could not agree with such view, because we do not see it so, and do not understand so the loving Peter in that self-same chapter, nor in his other discourses; but God grant that we may be directed according to his good pleasure.

First, we do not understand at all, from the words of Peter alluded to, that we can give ourselves up to do violence, or that we should submit to the higher powers in such a manner as to make ourselves their instruments to shed men's blood, however it might be done. It is indeed difficult to believe that Peter, what he teaches in one place should have rejected in another place; therefore we can not understand him thus, but that his mind and admonition to "submit to every ordinance of man," etc., is something different. The question arises, How far or wherein are we to submit ourselves? and this question the loving Peter may answer himself. We find (Acts 5:28), that the higher power to which Peter and John were subjects had commanded them straitly (in our German version, earnestly) that they should not teach in this name (the name of Jesus) any more, but they (the apostles) did not obey herein. And when they were asked again, "Did we not straitly command you," etc., then Peter and the apostles answered and said, "We ought to obey God rather than men." It will be when we attend always to the sense of Holy Writ strictly; and in the very same chapter of Peter alluded to, we see clearly that Peter exhorts for conscience toward God to endure grief and to suffer wrongfully,

and says even that Christ became in this our example, that we should follow his steps. Now, we see that Christ always, in all his sufferings, endured them, and that with great patience, and never resisted or defended himself; but, as Peter says, "He committed himself to him that judgeth righteously." We see further that our loving Savior, though innocent, was attacked in a murderous manner by just such men as Brother P. has mentioned in his letter; but the Savior stood fast in the covenant of faithfulness, as the brother stated. In a murderous manner he was attacked, and Peter was quick and ready to draw his sword according to the legal justice of God, and struck a servant, and smote off his ear. But what says the Savior: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Here, indeed, was the greatest necessity (for self-defense), but all this time the Savior resisted not; but he suffered patiently, and even healed the one whose ear was smote off, acting as it is written: "The righteous shall live by faith;" and again: "I believe, therefore I speak," etc. Thus our Savior had said before, "That ye resist not evil;" for so he believed, and thus he spake, and thus he did.

Further says the loving Savior: "He that believeth on me, as the Scripture has said," etc. Now we will consider a little what already at that time the Scripture was teaching about Christ and his kingdom; so we see that the holy man of God, Isaiah, says of the time of Christ: "They shall beat their swords into ploughshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4. Again says Isaiah (9:5, German Version): "All war, with confused noise and garments rolled in blood, shall be burnt with fire," etc. So we believe where that fire which Christ came to kindle, where that fire burns, there will be burnt all war, as predicted: for the love of God constrains to the obedience of his commandments, as John teaches, and as Christ requires and says, "If ye love me, keep my commandments," and his commandments aim throughout at

non-resistance.

So we hope the dear brethren will not take it amiss when we, from all these passages of Scripture, and especially from the words of Peter, can not see or find any library to use any (carnal) sword, but only the sword of the Spirit, which is the word of God, by which we cast down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ, as Paul (II Cor. 5:5) says.

But that the higher powers bear the sword of justice, punishing the evil and protecting the good, in this we acknowledge them from the heart as the minister of God. But the sword belongeth to the kingdom of the world, and Christ says to his disciples: "I have chosen you from the world," etc. Thus we understand the beloved Peter, that we are to submit ourselves in all things that are not contrary to the will or command of God, and no further.

And as to the swearing of oaths, we believe the word of Christ, that in all things which we are to testify, we

shall testify what is yea, or what is true with yea, and what is nay, or not true with nay; for whatsoever is more than these cometh of evil.

ABILITY TO KEEP SACRED MATTERS STRICTLY SACRED

Not so long ago I became amused while a group of us was singing a sacred song. For a short time I was unable to control my mirth. I was so sorry that I went to the Lord and begged forgiveness. The next morning, when I met God, I felt so grateful that He had given me another day in which to redeem the misused time of the evening before.

It is not always easy to discern where one line stops and another begins. Those persons who mistake impropriety for propriety are more than likely to mix up matters that should be kept strictly sacred.

I would not go to see the Passion Play if I roomed across the street from the auditorium where it was given. I do not want to see my Savior taken to a "play house" nor do I want to see mere person trying to play

His part. How any genuine Christian can go to a picture show and see "The King of kings" played is more than I can understand. Nowhere does He say, "Go to the picture show and learn of me." No, I should not want to besmudge my soul by going to a place where Jesus is not magnified, in an attempt to learn about Him.

I do not feel like laughing when people try to be funny in their remarks about the Bible. We Christians are too slow in making use of our privileges in such situations. A group of men had gathered in a garage. When a mechanic walked away someone noticed that his heel was coming off. One of the men meant to be funny and so suggested that it is not the heel but the "soul" which needs to give us concern. The mechanic was a Christian who had sufficient courage to draw the line between matters sacred and those that were not. And so he answered, "I took care of that quite a while ago, what have you done?" Not one of those men even smiled.—Margaret Horst in "Youth's Christian Companion."

SENTENCE SERMONS

Experience of wise men, is their sure prophecy. He who lives, and cannot see himself, is not as wise as he thinks.

The greatest homage we can pay to truth, is to use it.

You cannot kill time without injuring yourself in eternity.

Many of our cares are but a morbid way of looking at our privileges.

The miser is a man who lives like a beggar because he is afraid of dying like one.

"The persons who have chosen each other out of all the species with the design to be each other's comfort and entertainment have in that action, bound themselves to be good-humored, affable, discrete, forgiving, patient, and joyful, with respect to each other's frailties and imperfections to the end of their lives."—Addison.

In our own lives we must read, mark, learn and inwardly digest His word.

That comes first; and then we must make provision through our gifts for His Book to go with His Church and often ahead of His Church, to the whole world. We cannot translate it, but others can for us. We cannot print it, but others can for us. We cannot carry it on its journeyings, but others can do it for us.

The Lord is not on anybody's side, but it is our privilege to be on His.

One pound of learning requires ten pounds of common sense to apply it.

Libert may make mistakes, but tyranny is the ruin of a nation.

DEVOTIONAL LESSONS FOR AUGUST

Theme: God and His Word

I. God is True.

Memory verse—II Cor. 1:18, "But as God is true, Our word toward you was not yea and nay."

Mon. 1—II Chron. 15:1-7.

Tues. 2—John 7:21-29.

Wed. 3—John 8:19-27.

Thurs. 4—John 17:1-5.

Fri. 5—I John 5:13-21.

Sat. 6—I Thess. 1.

II. God is True. (continued.)

Memory verse—John 3:33, "He that hath received His testimony

hath set to his seal that God is true."

Sun. 7—Jer. 10:10-16.

Mon. 8—II Cor. 1:18-22.

Tues. 9—Rev. 3:7-13.

Wed. 10—Rev. 19:10-16.

Thurs. 11—John 3:25-33.

Fri. 12—Jer. 42:1-6.

Sat. 13—Rev. 15.

III. God's Word is True.

Memory verse—Rev. 19:9, "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Sun. 14—I Thess. 2:8-16.

Mon. 15—Psa. 119:153-160.

Tues. 16—Rev. 21:1-5.

Wed. 17—Rev. 22:1-7.

Thurs. 18—John 17:6-17.

Fri. 19—Rev. 19:1-9.

Sat. 20—IISam. 7:18-29.

IV. The Follower of the Word is Blessed.

Memory verse—James 1:25, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Sun. 21—Prov. 8:21-36.

Mon. 22—Matt. 7:21-29.

Tues. 23—Matt. 13:18-24.

Wed. 24—John 5:19-30.

Thurs. 25—John 8:42-51.

Fri. 26—John 9:28-38.

Sat. 27—James 1:19-27.

V. God's Word Everlasting.

Memory verse—Psa. 119:89, "For ever, O Lord, thy word is settled in heaven."

Sun. 28—Matt. 24:28-35.

Mon. 29—Psa. 119:89-96.

Tues. 30—Isa. 40:1-8.

Wed. 31—I Peter 1:17-25.

BIBLE MONITOR

Vol. XXVII

August 15, 1949

No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MAN'S NEED OF GOD

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3:16. Man himself, cannot deliver himself nor escape from the eternal punishment of God. "As it is written, there is none righteous, no, not one." Rom. 3:10.

Man is continually subject to temptation. Satan's aim is to draw man away from God. Only continual service to God will save man from being led away from his Creator for all eternity. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

"All things were made by

him; and without him was not anything made that was made." Jno. 1:3. Man is fearfully and wonderfully made. God's ability does not stop with man but it is astonishing what man is finding out about the earth where God has placed man. The wonderful working together of the elements of the earth. The vast store of natural resources that God has stored in the earth for man's use. These wonders are only for time. What must God have in store for eternity?

Where will we spend eternity? From man's sin in the garden of Eden, God has forbid man to live forever, in sin, on this earth. He has arranged that each of us can have our sins forgiven and thus enjoy eternity. "For all have sinned, and come short of the glory of God." Rom. 3:23.

If we fail to be justified

according to God's plan, we are guilty of our sins and will be punished. "The wicked shall be turned into hell, and all the nations that forget God." Psa. 9:17. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

All through the history of God's dealings with man, blood has been the medium of recognition that man accepts God's plan. We can follow the path of blood through: Abel, Abram, Moses, David, through Isaiah's writings and ending with Christ's supreme sacrifices. "Behold the Lamb of God, which taketh away the sins of the world." Jno. 1:29.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Why will you not accept Christ's plan of salvation, wash away your sins according to His directions, observe the commandments and ordinances that He has instituted, and directed your life according to His plan of

true living? "Wherefore he is able to also save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

Will you read Psalms 51 and learn of that fine humble submissive spirit of David. God can and will accept you if you come to Him in the right way. May we each trust Him and submit ourselves wholly to His will. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through His blood, even the forgiveness of sins." Col. 1:13-14.

THE DEFENDING OF OUR FAITH

By Wm. Root

It has been said that Saul or Paul, was "converted" out there on the road to Damascus, but was he, or was he rather "convicted?" We think only "convicted." Conviction leads to conversion, so we think brother Saul was converted when the scales

fell from his eyes in Damascus.

Out there on the road when stricken down we believe is where he was brought under conviction. His experience, we believe was equivalent to those people, who on the day of Pentecost "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2: 37.

All sinners must come to conviction, before true penitence is manifested. Ananias called Saul, brother we would say, more out of courtesy, rather than in a sense of Spiritual family relationship. In creation all men are brethren. In answer to his questions, after being stricken down, "Who art thou Lord?" "Lord what wilt thou have me to do?" he was told to "go into the city, and there it will be told thee what thou must do."

Acts 9:17, says, "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that

thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

As a convicted sinner, he was told to "raise and be baptized and wash away thy sins." The Lord had spoken to him out there in the way. Now in the house he was made willing, repented, we would say, and was ready to, and did, obey the word spoken unto him.

Do you think dear reader, that his sins were washed away immediately, out there on the road, before he had obeyed the Lord's voice or command? In fact do you think they would ever have been washed away if he should not have complied with the Lord's command?

Ananias was sent to him that he might "be filled with the Holy Ghost," had he received the Holy Ghost before Ananias came to him? I tell you nay, we believe the receiving of the Holy Spirit was conditioned upon his obedience to do the thing which Ananias told him to do, else he would have re-

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ceived him before Ananias was sent to him. But one says, Christ washed him in spirit, did he? Who said so? Were those Pentecostians washed in spirit, before they received the injunction from the apostle Peter on Pentecost day? or even before they obeyed the word?

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. Do you think they would have, or that they did receive the gift,

the Holy Ghost, before they obeyed the command? It is said that the single act in baptism, practiced by single immersionists, demonstrates (represents) the death, burial and resurrection of Christ. What inspired authority do we have or upon who's authority, are we to conclude that we demonstrate (represent), the death burial and resurrection of Christ in baptism?

Those were real things in themselves and needed no demonstration or representation. We, the Dunkard Brethren, have been accused in our baptism of baptizing three times into Christ's name. We do not do that, we bury only once in Christ's name in baptism. It takes one act to do that, but we also baptize into the name of the Father, (one act) as the act into the name of the Son, also we baptize into the name of the Holy Ghost, which requires one act, which completes three acts in one baptism, as Christ commanded. Matt. 28:19.

Our contenders admit, on this point that "Christ did what the Father wanted him to do." Well and good, we conclude then the Father

wanted the Commission to read just as it does, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

So baptism is to be administered, "into the name of the Father, and of the Son, and of the Holy Ghost," into each name of the Trinity. Any one can see how we can baptize into the name of the three, by three acts, but to baptize in the name of three by one act is where men fail and where single immersion falls to the ground.

Irrelevant reasoning is produced to the effect, that if our act or posture in baptism be correct, that Christ would needs have died three times, be buried three times and resurrected three times. We say our position does not require this. If you were asked to tell what brought about his death, what single act would you name? Was it not repeated acts? We are not to baptize into likeness of the undying Father, as some contend, but in the likeness of Christ's death, by the forward posture, ("He bowed his head, and gave up the ghost." John 19:30, and thus "also in the likeness of his resurrection," as the book says. Rom. 6:5. And

for he arose and come forth forward from the tomb.

We ask, what body of Christians baptize backward, as single immersionists do, from A. D. 100 to A. D. 1600? Did the gates of hell prevail against Christian baptism 1500 years?

"Nay verily."

Backward baptism is a human invention, originating with the English Baptists. Those who oppose baptism, for the remission of sins, cite cases where in Christ's ministry here on earth, persons are said to be saved without baptism, which we do not question, but where did Christ tell us to do it that way? We are to operate under the commission, and it requires faith, repentance and baptism for the remission of sins. Matt. 28:19; Mark 16:15-16; Luke 24:46-47. Some say, we are healed of our sins, not by baptism, but by the death of Christ. But he does not heal the disobedient. Baptism is essential to obedience, obedience is essential to salvation. The death and burial and resurrection do not save the disobedient.

Great Bend, Kans.
(To be continued.)

SCRIPTURAL ADORNMENT

W. E. Bashor

In this day of worldliness in which we live, it seems as though the women, are doing all they can to out-do one another, in the matter of seeing just how little they can put on. Despite the fact the Word of God teaches, I Cor. 6:19, that our bodies are the temple of the Holy Spirit, and I Tim. 2:9, that Christian women are to dress in modest apparel. Most church people bypass the matter of Christian dress as non-essential; while within the churches who do hold the matter essential, the numbers are increasing who place human and carnal desires above the plain teaching of the Word of God, and in so doing they are jeopardizing their souls salvation. Often it is heard, "My conscience does not bother me." Placing the conscience above the word of God, and saying that the conscience is infallible, while in this manner the Word of God is ignored.

The Scripture instructs the Christian to present his body a living sacrifice holy, accept-

able unto God, Rom. 12:1-2, then it is important in every detail how that offering is to be accomplished. The question each shall have to answer is, shall my own personal opinion or God's word determine what is the right course to follow?

People who deride the subject of Christian adornment marshal their arguments from the fields of human reason, which are far removed from the humble Christ like Christian, who is willing to be led by the word of God. Instead of their own personal likes and opinions. The permanent waves of love, set in the soul of the obedient child of God, need no fixing up, but man-made beauty fades away in the presence of the glory of God. If all arguments, were supported by a "thus saith the Lord," all the false teaching along this line would come to an end.

Paul said, II Tim. 3:16, "All scripture is given by inspiration of God." Therefore the matter of Christians adorning themselves in modest attire is from God, and all true followers of God are not going to lightly throw his Word aside. Paul said,

"I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." This introduction associates Christian adornment as a matter of spiritual importance, and we do well not to trifle with its sacred contents. Then Paul makes this settlement, "In like manner also (as men are to pray without wrath and doubting), that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works." We therefore must conclude that if this divine standard of Christian dress can be dispensed with, without loss, then can also prayer, holy hands, meekness and faith, be discarded, for the Word of God places them all in the same relationship.

D. L. Miller, in returning from France, said, "That there was enough nude statutes in the city of Paris to corrupt the morals of any nation." I wonder what he would say today if he should come back and see the semi-nude women and girls of our nation walking

the streets of today. In his day the modern bathing suits would have scandalized the theater business, while the brazen knee in our religious assembly would have been sensational at the burlesque.

Another phase of this subject might be called unnatural adornment — the making of one's appearance what he is not. The beauty parlor crowd seems to think God made a mistake in woman's appearance or did not finish the job. This dissatisfied feeling with one's natural appearance testifies to a heathen nature within. God could have made red, or green fingernails as easily as he made the red man, or the darkskinned man of Africa. If a young lady wins the love, and respect of a young man on the fictitious basis that she is good-looking, and then later finds out that what he fell in love with was or could be bought at a beauty shop or dime store, he might to some degree have a state of disappointment. Might that not have something to do with so many divorces today, that the unnatural beauty in courtship, vanished under

closer relationship, leaving a person with very little personality or character? People should seek to be desired for what they are, and not for what they are not.

Ceres, Calif.

CONSCIENCE

Wm. N. Kinsley

Acts 24:16, "I do exercise myself, to have always a conscious void of offense toward God, and toward men."

The word conscience meaning: the power of self-knowledge; and internal perception; a God-given ability to men to make decisions as to right and wrong; a moral sense; something presented to the mind the knowledge of good and evil; a God-given sense to direct the mind of the converted part of humanity; obedience to the dictates of knowledge given to men by the Holy Spirit.

Romans 9:1, "I (Paul) say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." II Cor. 1:12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly

wisdom, but by the grace of God, we have had our conversion in the world."

I Cor. 8:12, "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." Acts 23:1, "Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God." Heb. 13:18, "For we trust we have a good conscience, in all things willing to live honestly."

Heb. 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The longsuffering of God waited in the days of Noah, while the ark was preparing, that is, eight souls were saved by water, the like figure whereunto even now baptism doth also now save us, not the putting away of the filth of the flesh, but the answering of a good conscience toward God.

I Peter 3:15-16, "Sanctify the Lord God in your hearts: and be ye ready always to give an answer to every man that asketh you a reason of the hope that is in you with

meekness and fear, having a good conscience." I Tim. 1:5, "The end of the commandment is charity out of a pure heart, and of a good conscience." V. 19. "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." If we let the Spirit dictate, it will teach us whatsoever is wrong.

Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." II Cor. 3:17, "Where the Spirit of the Lord is, there is liberty." Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." By not heeding the wooing of the Spirit. If we have not the Spirit of Christ, ye are none of His.

John 8:32, "Ye shall know the truth, and the truth shall make you free." V. 36, "If the Son therefore shall make you free, ye shall be free indeed." John 16:13, "When He, the Spirit of truth is come, He will guide you into all truth." God is a Spirit

and they that worship Him must worship Him in Spirit and in truth. Pilate saith unto Jesus, "What is truth?" John 6:63, "The words that I speak unto you, they are Spirit, and they are life." My words, they are truth and they are life.

Genesis 3:2-3, 6, 8-9, "The woman (Eve), said unto the serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." "She took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat." They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife (Eve) hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou?" Don't you think their conscience told them they had done something they should not have done? Some people think conscience has no part in a Christian's life. V. 11-12, "Hast thou eaten of the tree,

whereof I commanded thee that thou shouldst not eat? And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Is this not the natural condition today. We shift the responsibility on someone else.

John 8. The Scribes and Pharisees brought unto Jesus a woman taken in adultery. "Master, this woman was taken in the very act." Now Moses in the law commanded us that such should be stoned, but what sayest thou? He that is without sin among you, let him cast the first stone; and they which heard it, being convicted by their own conscience, went out one by one. So if our conscience condemns us, if we are honest, we are brought under conviction.

Romans 14:22, "Happy is he that condemneth not himself in that thing which he alloweth." V. 21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." For whatsoever is not of faith is sin. I John 1:8-10, "If we say we have no sin, we deceive our-

selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." All unrighteousness is sin. "If we say that we have no sin, we make him a liar, and his word is not in us."

I John 2:1-2, "I write unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." I John 5:5-4, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is the victory that overcometh the world, even our faith." For without faith it is impossible to please God.

Rom. 13:5, "Wherefore ye must needs be subject, (to higher powers) not only for wrath, but also for conscience sake." I Peter 3:16, "Having a good conscience; that, whereas they speak evil of you . . . That falsely accuse your good conversation in Christ." We pity the Christian man or woman that has no conscience to

direct them what is wrong. We can get so far away from the truth of the gospel that we have our consciences seared that they will not function anymore, and God will give us over to a reprobate mind. If we lust after the fashions of the world, etc., so after a while nothing seems wrong.

Matthew 18:11, "For the Son of man is come to save that which was lost." The heathen and publican were without hope and God in the world. This was who he died for on Calvary's cross.

Hartville, Ohio.

NEWS ITEMS

USED COMMENTARY

If anyone knows of a set of Scott's "Commentary of the Bible" for sale, will you please drop me a card?

Mrs. Howard Garland,
Needmore, Fulton Co., Pa.

LOVEFEAST SERVICES

Sat. Aug. 20—Broadwater Chapel, Md.

Sat. Sept. 3—Kansas City, Mo.

Sun. Sept. 4—Vienna, Va.

Sun. Sept. 10—Midway, Ind.

Sun. Sept. 25—Mt Dale, Md.

MAILING LIST

We would like to revise the Mailing List in the near future. If your subscription has expired, please renew at once so yours will be on the new list.

—Editor.

MIDWAY, IND

The Midway congregation plans to observe their communion service on Saturday, Sept. 10, beginning with an afternoon service at 2 o'clock. On Sunday, Oct 9, we expect to begin a one-week revival with the ministers of the Plevna church preaching for us, one minister each evening. These meetings will close with an all day harvest meeting here on Oct. 16. We invite all who can to come and worship with us in all these special services, and also at any of our regular services each Sunday.

On Sunday, June 26, after our regular services and a lunch at the church, we went to the Glen-Rest Convalescent Home about one-half mile west of the church, and held short services there. Bro. Bro. Koonen and his two sons of the Plevna church were with us that day, both at the church and at the home. There were 14 patients there at that time, and they enjoyed our coming there, and our singing, and asked us to return. We plan to go back as often as suitable for future services.

Just about the first of the year the east basement wall of our church building caved in, due to faulty supporting when the basement was put under, and also to heavy rains. We hired a group to repair the damage, and resumed

holding our services there on Sunday, Feb. 20. In the meantime we held our services in the various homes. The west wall shows signs of slipping as the east wall had before it caved in, so we plan to do something about reinforcing it in August. We thank all those who have helped us in repairing our basement.

Paul B. Myers, Cor.

AN ADDITION

The following addition to the obituary of Henry Kintner was received late (July 15 issue, page 12).

—Editor.

He loved to till the verdant soil,
And watch his garden grow,
But now he tills another spot
A beauty spot, I know.

He plows where fields are always
green
With furrows straight and true
And where the day is always bright,
And life begins anew.

But we shall miss him here on earth
Until our day is done
When we shall be with him again
When our rewards are won.

SHALL THE SMALL CHURCHES CLOSE?

God bless the little churches
With their heavenly inspiration,
With their sacred altar fires
And their message of salvation.

God have mercy on the people
Where the little churches close;
Where the window panes are broken
And the hoot owls calmly doze.

Where they assemble not to worship
And call the people out to prayer,
Where no evening Psalm is chanted
And no gleaming light is there.

Where no message from the
preacher
To call sinners to repentance,
Where no handclasps of a brother
To bring a smile of sweet content.

God have mercy on the nation
Where its church doors closed to
all,
For a land is near destruction
When its sacred altars fall.
Sel. by Wm. Kinsley.

OAKLAND, MD.

We, the Swallow Falls Congregation plan to have our revival from Aug. 19-28. Bro. Ammon Keller of the Lititz congregation has consented to be our evangelist. Our Lovefeast will be Saturday, August 27th at 2 p. m. You are invited to come and enjoy these meetings with us.

Ruth Snyder, Cor.

But I say unto you which hear,
Love your enemies, do good to them
which hate you, bless them that
curse you, and pray for them which
despitefully use you.

CONCLUSIONS OF THE BRETHREN

Annual Meeting of 1789 Teaching Children

Inasmuch as many of our
children and young people
fall into a coarse life, and

great occasion of it seems to be a want that there is not sufficient diligence used in instructing the children according to the word of the Lord given by Moses in Deut. 6:7, where we read: "And thou shalt teach them (these words which I command thee this day) diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up;" and also the apostle Paul says (Eph. 6:4) that parents should "bring them (their children) up in the nurture and admonition of the Lord;" it is opinion (and advice) that there should be used more diligence to instruct our dear youth and children in the word of truth to their salvation, and that it is the special duty of the dear parents, as well as of the pastors and teachers, to be engaged herein, inasmuch as the apostle teaches, "Feed the flock of God which is among you, taking the oversight thereof." I Pet. 5:2. And inasmuch as the children of the faithful belong to the flock of Christ, just as naturally as the lambs be-

long to the flock of sheep: and inasmuch as the word can be brought nearer to the hearts of children in a simple conversation or catechisation, or however it may be called, than otherwise in a long sermon, so that they apprehend the word of divine truth, believe in Jesus Christ, and accept his doctrine and commandments, and walk therein to their eternal salvation—hence we admonish in heartfelt and humble love all our in God much beloved fellow members, dear fathers and mothers of families as also pastors and teachers, our in God much loved fellow laborers, in the dear and worthy name of our Lord Jesus Christ, who has given himself unto death for us, that we should die to ourselves and live to him forever, that they would use all possible diligence that our dear youth might be provoked to love God, and to appreciate his word from childhood. Do not spare any labor and toil to convince them by our teaching and by our life, not after the manner which is almost too common nowadays, where the young are made to learn

something by heart, and then to rehearse it in a light thoughtless manner, and then are permitted to go on in a life as thoughtless as before—but that they may give themselves up to God in an earnest life. The great Rewarder of all good will undoubtedly remunerate you; for those have done right shall live forever, and the Lord is their reward, and the Most High provides for them; they will receive a glorious kingdom and a beautiful crown from the hand of the Lord.

Public Office

Further it has been discussed, and unanimously deemed good and evangelical, that all brethren, in all places, should shun all worldly offices, so as not to serve in any of them, provided it is possible to be relieved from them—such as supervisor, overseer of the poor, collector, constable, assessor, or also juryman, etc. Yet it is considered with some difference, such as supervisor or overseer of the poor might be served, perhaps, with least objection; provided, there is no suing, or something else contrary to the word of the Lord. If a

brother should be elected to one of these offices contrary to his will, then only that what he would have to do contrary to the gospel should be rebuked in love and compassion, according to the word of the Lord.

Marriage

Concerning marriages of near relations, especially cousins, was unanimously considered and deemed good that such marriages should not at all be, and that parents should warn their children earnestly in this respect, so that offense and scandal might be prevented, which have been so often occasioned by it, and that our dear youth may not in ignorance be led into something, where perhaps, afterward their thoughts might be accusing one another about those things which can not be altered any more, and therefore should be well considered previously in the fear of God.

Annual Meeting of 1790

Not Hearing the Church

Unanimously concluded, that we desire and pray that the beloved brother, Valentine P., would desist from his strange notion, because he has renounced with us

before God, angels, and men, all things that are contrary to the wholesome doctrine, and we believe and confess that Christ has forbidden to his followers the swearing of oaths and partaking of war. Hence we must keep to his word and truth, and withdraw ourselves from every brother that returns again to swearing and war. It is impossible for us to break the bread of communion with such a brother, who pretends the higher powers were requiring such of him. For they can not compel us, if they would, because we are to obey God rather than men. But now, thanks to God, we have such a government that will not require of us what is against our conscience. But should there be any among us having such a conscience as to be able to fight and swear oaths, such a one would not be of us; neither would we break the **bread of communion** with a minister that would baptize backward, contrary to our faith.

Annual Meeting of 1797

Acknowledgment of Sin

It was in union concluded, that if a brother or sister should commit a fault or sin,

that were not between brother and brother, but open before the world, then the church is to examine, and if the fault is not so criminal that the church is compelled to cut him off entirely, according to the word of the Lord, and the failing member acknowledges and repents for his sin, such should make a public acknowledgment in presence of believers and unbelievers. But if he should harden his heart, and would not be obedient to the counsel of the church, then the members could not have fellowship with him until such time he becomes willing to acknowledge and to obey, and then the whole church should heartily pardon and forgive him, in the name of the Lord and Savior Jesus Christ. (See also "Acknowledgments.")

Holy Kiss

It was in union concluded, that the holy kiss and the kiss of charity should not be neglected, since in some places it is almost entirely omitted; but according to the words of the apostles, we should prove ourselves on all occasions as disciples of Jesus, and be steadfast in brotherly love; and notwith-

standing all disgrace, we should not be ashamed of the word and following of Christ.

Anointing

From James 5:14, the brethren testified unanimously, "That the sick who desire and call for it should be anointed, according to the word of the holy apostle, in the name of the Lord."

Annual Meeting of 1804

Poor Financial Management

About such brethren who so easily and heedlessly involve themselves in debts, and do not seek counsel, until they do not know any more how to counsel or help themselves; then they want at least counsel, when they desire and need help. It has unanimously been deemed good, that every church where such brethren live should endeavor diligently to instruct such brethren also in temporal or bodily things, that they should act considerately, and make no more debts than they can pay, and when at times their circumstances would be such that they could not see through, they should seek counsel of prudent brethren, and even the whole church is

in duty bound to give counsel when requested; and if the counsel of the church should not be sufficient, it is also her duty to assist as far as possible in a case of necessity. At the same time such should be informed that if they would not receive good counsel they should not expect or hope that the church would feel bound or willing to assist much.

Lodges

What is to be done with brethren who join the Freemasons? Though we are not sufficiently acquainted with this (secret) association to judge in the case, still there are revealed many trifling things, frivolities, and unfruitful works, so that it is considered highly improper for brethren to be members in their association, or to have fellowship with their works; therefore it has been unanimously concluded that in case there brethren defiled therewith, they should be admonished in heartfelt love, and informed that if they wanted to be (remain) in fellowship with these (masonic) brethren, we could not have fellowship with them; and if after such admonition they would not

hear or receive counsel, we would have to avoid them, and could have no fellowship with them. But if one were contaminated with this, and would repent from the heart (and renounce all further fellowship with that association) in faith and hope, he might be received again in the name of Jesus Christ.

Re-baptism

About persons who are among the English Baptists, and have been baptized by them, and come now and desire to be admitted (in our church); whether they ought to be baptized again, according to the true order of baptism, or if they should prefer it, whether we would receive them without being baptized again? In consideration of the Scripture, and especially because the Lord said to Moses, "Look that thou make them after their pattern, which was showed thee in the mount" (Exod. 25:40), it has been concluded, with one accord that when such come to us we should give the in all things good instruction according to the gospel—yea, according to the Scriptures; and when they believe, and are willing to obey from the

heart that form of doctrine according to the counsel of God, they ought to be baptized in the proper order, because there have occurred different examples that heretofore persons had been received by the brethren who thought then they could be satisfied with their single backward immersion, but afterward they were more enlightened have deemed their baptism as imperfect, and to put their conscience at rest, they requested and had to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a trine immersion.

Gambling

Concerning buying lottery-tickets with a hope of gain, it was unanimously concluded that such can not be approved in members, and parents should by all means prevent their children from it, because it can not be believed any better than other gambling for gain.

Worldliness

Concerning the evil which grieves God and angels in heaven, and also the faithful souls on earth, namely, the new fashions which are in vogue in the world, and also here and there are be-

lievers who gratify too much the lust of the eye (Num. 15:39), and conforming therein themselves to the world; and especially our youth is corrupting itself herein so much that the Lord has almost cause to complain that flesh has corrupted its way; therefore it has been unanimously deemed good that the bishops and ministers, as also all fathers and mothers of families, should use all diligence to counteract such things that they might spread no further, but rather be put out of the way especially when persons desire to be received (in the church) it should be laid before them, that such things are contrary to the wholesome doctrine, and that it is their duty to deny themselves; and when they are willing to lay them aside, then they may be baptized in hope, that they will permit themselves to be further instructed.

Annual Meeting 1805 Respect for Annual Meeting Decisions

Further, it has been considered, that when there is made a conclusion at the big yearly meeting, and there are members who

would not heed, nor conduct themselves accordingly, it has been concluded unitedly, that when such persons can not convince the church by evidence from Holy Scripture, and would or did rise up against said church conclusion, would not hear or obey at all, in church case we could not well do otherwise, but after sufficient and friendly admonition, to set them back from the breaking of bread until they learn to do better and become obedient.

Using Lord's Prayer

Concerning praying (the Lord's Prayer) "Our Father, etc," since some do not make the same expressions as given by the Evangelists from the mouth of Jesus, it was considered, that we should use the expressions according to the pattern of the doctrine of Jesus, our Master, and at the same time contemplate the meaning contained in these words, so that we may pray with the spirit and understanding of the heart, according to the mind of Christ, and in truth.

Annual Meeting of 1810 Non-Lawing

Concerning brethren who

use the law for collecting debts, it was considered, that it is unbecoming for brethren to do so, that it can not be permitted, and if they should do such a disallowed thing, they are to be left over to the counsel of the church.

Salutation

Concerning when a member has been put back from communion, and some from kindness or relationship continue to salute such with the holy kiss, before they are received again by the church, it was considered as a fault, and should be by no means.

Sunday Labor

Concerning working on Sundays. Inasmuch as there are some members who are so easily brought to work on Sunday, it has been considered thus, that it should not be by any means, except in cases of necessity, for it is a transgression of the law of God, and that of our rulers.

Annual Meeting of 1812

Inter-faith Practicing

Concerning feet-washing, inasmuch as it has happened sometimes that members are permitted to have their feet washed by other denominations, who also practice feet-washing at their breaking of

bread, yet not quite according to the word as we can understand it, it is considered available that it should not be proper to take part in such imperfect exercises.

Aid to Widows

Concerning a woman whose husband is dead; and having several children and no property, and her hands too weak to provide for them; it was considered that the church should provide for her, and at the proper time to put out the children in good places, and to good people, and thus supply their wants.

Remarriage

Concerning a woman who was deserted by her husband; and being informed that he was dead, married again when afterward her first husband made his appearance again, he showed no concern about her, and went away again; and now he is said again to be dead, and she makes application to be received into the church. Considered, that this cannot be done according to the word of God, before there is sure evidence that the first husband is dead, and then upon sincere repentance and

acknowledgment she might be received.

Slavery

Concerning the slave trade and slaveholding; it was considered that it is a most grievous evil, and should be abolished as soon as possible.

REVERENCE

There are so many things for us especially as young people to revere that it would be impossible to cover them all. I have sifted my material to six head topics: (1) Reverence for God; (2) reverence for God's name; (3) reverence for God's Word, (4) reverence for religious leaders; (5) reverence for our parents; (6) reverence for old age. The first three we shall consider together.

One would consider it pardonable if one heard an atheist or an infidel show irreverence for God and sacred things, but we do not need to go that far from the fold of the Lord Jesus to find it. For little do we think of the small things where we neglect to show Him honor. If we love the Lord Jesus as we should, we would not need to be remind-

ed so often of our neglected reverence for Him, we would do it for Jesus' sake.

Those interested in our welfare have spoken very convincingly along the line of reverence during prayer. We are very guilty—but not only the young folks. Dear young friends, if you have nothing to thank God for, and if we do not want to ask anything of Him, let us at least bow our heads and close our eyes in His presence. But during prayer we talk to Him, what about when He talks to us through His servants. Yet so many (and we are especially guilty) in our church will thoughtlessly draw the attention of the audience and we so thoughtlessly let our attention be drawn.

As I have said before, we should do all this out of love but it is also commanded in God's Word. Read Psalms 33: 8. "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him;" also Deuteronomy 12:32: "What thing so ever I command you, observe to do it; thou shalt not add thereto nor diminish from it."

We hear so many so-called Christians taking not only

God's name, but His dwelling place as well, in vain. We are commanded not to. In the Ten Commandments it is rated the same as, "Thou shalt not kill." Do we when we write His as a possessive pronoun of God capitalize it? I am mentioning small things, but God sees.

Occasionally we attend meetings of a slightly worldly and religious nature. When our national anthem is sung we all rise. Frequently we sing, "Come Thou Almighty king." Do we stand? You know as well as I. So does God.

The fifth point is one of which nearly all of us are guilty, namely reverence for religious leaders. They are God's anointed, and we are commanded to obey them in Heb. 13:7: "Remember them which have the rule over you, who have spoken unto you the word of God."

The young people of today are unpardonably guilty of irreverence for parents. I wonder where the fault lies. Let me read Deut. 27:16: "Cursed be he that setteth light by his father or his mother." You say that was under the law. Certainly it was. But God spoke it, and

the same God rules today. Often out of common courtesy we show respect to the aged, especially to those we know, but to strangers we do not pay the slightest bit of attention. Young friends, if you see an aged person in need of help, help them. You will be old too, some day. I believe if a campaign were started among our young people for reverence along the lines I have touched, our present protectors would not fear for the future of our beloved Church.

Sel., The Gospel Herald.

BIBLE POINTS OF CONTACT FOR CHRISTIAN WORKERS

In dealing with individuals in Christian work, the worker is often at a loss as to how to establish the point of contact in getting the message across. While meditating along this line of thought, several of Christ's expressions—such as, "I am the Bread of life," "I am the door," etc.—made me think what a wonderful point of contact a person would have in speaking to a baker about the "bread of life," or to a

planing mill worker or carpenter about the door; and in searching further for similar points of contact I was surprised how full of them the Bible really was.

The following list is given with the prayer that it may be used to God's glory and the salvation of some soul. If it is kept as a reference list and often read, I feel sure it will be helpful. This is not given as a complete list, but by more searching I believe many more can be added:

To Baker: "bread of life." Jno. 6:48.

Butcher: "Lamb, slain from the foundation of the world." Rev. 13:8.

Carpenter: "Jesus the carpenter." Mark 6:3.

Jeweler: "Pearl of great price." Matt. 13:46.

Mason or bricklayer: "The stone which the builder rejected." Luke 20:17.

Fireman: Hebrew children and the fiery furnace. Dan. 3:21.

Keeper of zoo: Daniel in lion's den. Dan. 6:16.

Soldier: "Sword of the Spirit." (Eph. 6:17.

Astronomer: "Sun of Righteousness." Mal. 4:2.

Oculist: "Eye hath not

seen." I Cor. 2:9.

Aurist: "Ear hath not heard." I Cor. 2:9.

Heart specialist: "Neither entered into heart of man." I Cor. 2:9.

"The heart is deceitful above all things." Jer. 17:9.

Physician: "They that are sick." Matt. 9:12.

Lawyer: "Our advocate." I Jno. 2:1.

Poultryman: "As a hen gathereth her brood." Matt. 23:37.

Brain specialist: Having the mind of Christ. Phil 2:5.

Weatherman: "Behold he cometh with clouds." Rev. 1:7.

Man of authority: "I say to this man, Go." Matt. 8:9.

Professor: "The fear of the Lord is the beginning of wisdom." Prov. 9:10.

Dentist: "Not with silver or gold." I Pet. 1:18.

Tailor or clothier: "Robe of righteousness." Isa. 61:10.

Florist: "Lilly of the Valley, Rose of Sharon." Cant. 2:1.

Miller: "Two . . . grinding at the mill." Matt. 22:41.

Planer or woodworker: "I am the door." Jno. 10:9.

Buyer: "Bought with a price." I Cor. 6: 20; 7:23.

Giver: "God so loved . . .

gave." Jno. 3:16.

Shepherd: "I am the good Shepherd." Jno. 10:11.

Tourist: "I am the way." Jno. 14:6.

Cemetery keeper: "They that are in their graves." Jon. 5:28-29.

Judge: "Judge of all the earth." Gen. 18:25.

Undertaker: "I am the resurrection and the life." Jno. 11:25.

As stated before this is only given as a partial list. By further study of God's blessed Word a more complete list may be compiled. Seeing we have so many points of contact, how is it possible that we are so slow to speak of Christ to those round about us? May we be more ready to witness for Him, free ourselves from the "blood of all men" and be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Then we are truly ready to depart and receive that "crown of righteousness" which shall be given to "all them also that love His appearing."

Clarence D. Weaver,
in Gospel Herald.

MATRIMONIAL GEMS

One should never marry except for love, but it is the part of wisdom not to fall in love with anyone except with such an one as is enriched with a lovely character.

Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaints, shall not be dissolved until the last day."—Horace.

There can be permanent happiness in the married life, only to the extent that each party in turn is willing to give up his or her uncongenial traits of character and whimsical notions.

In choosing a wife as a life companion it is essential not only to think of one's self in reference to the pleasure of being daily associated with one of a social and congenial disposition, but forethought should be given relative to the best welfare of those who through God's providence may be brought into the home through her as a mother, lest a reproach come upon your posterity because of an evil heritage.

ADULT SUNDAY SCHOOL LESSONS

July 3—Rom. 14:1-23.
 July 10—Temperance—
 Prov. 23:1-35.
 July 17—Rom. 15:1-16.
 July 24—Rom. 15:17-33.
 July 31—Rom. 16:1-13.
 Aug. 7—Rom. 16:14-27.
 Aug. 14—I Cor. 1:1-15.
 Aug. 21—I Cor. 1:16-31.
 Aug. 28—I Cor. 2:1-16.
 Sept. 4—I Cor. 3:1-11.
 Sept. 11—I Cor. 3:12-23.
 Sept. 18—I Cor. 4:1-10.
 Sept. 25—I Cor. 4:11-21.

PRIMARY SUNDAY SCHOOL LESSONS

July 3—Joseph Sold to The Ish-
 maelites. Gen. 37:12-28.
 July 10—The Lord With Joseph. Gen.
 39:1-6, 21-23.
 July 17—The Butler's and the
 Baker's Dream. Gen. 40:
 1-11.
 July 24—Joseph Interprets Their
 Dreams. Gen. 40:12-23.
 July 31—Pharaoh's Dream. Gen.
 41:1-13.
 Aug. 7—Joseph is Advanced. Gen.
 41:25-41.
 Aug. 14—Jacob's Sons Sent to Buy
 Corn in Egypt. Gen. 42:1-20.
 Aug. 21—Good For Evil. Gen. 42:
 21-38.
 Aug. 28—Joseph Entertains His
 Brethren. Gen. 43:15-34.
 Sept. 4—Joseph Makes Himself
 Known. Gen. 45:1-15.
 Sept. 11—Jacob Is Comforted. Gen.
 46:1-7; 28-46.
 Sept. 18—A New King in Egypt. Ex.
 1:1-14; 22.
 Sept. 25—Moses Born and His Life
 Preserved. Ex. 2:1-10.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

POWER WITH GOD

"But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:18. Do we realize that if we are true followers of Christ, we have abundant power available? Christ spoke often of His power and we have numerous examples of His use of it.

Christ already gave His disciples some power before His ascension and He promised them much more "When the Holy Ghost was fully come." We are made to marvel at the power some of these disciples of Christ had and used for the honor and glory of God. They explained the plan of God with the power and ability of experience and understanding, they healed the sick, they resisted the destruction of Satan and yet came out rejoicing.

Do we need much power? As servants of Christ, we have the most responsible work on earth that is possible. Jesus said, "As my Father hath sent me, even so send I you." As we read and meditate upon the things Christ accomplished while here on earth, we should begin to realize the great responsibility that we have here on earth. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8.

We need all the power that we can control and actually we have it available, our great source of power is the word of God. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a

discerner of the thoughts and intents of the heart." Heb. 4:12. As we avail ourselves of this power and learn to use it then the Holy Spirit will lead us with great power.

We especially need the power of God because of the strong opposition Satan uses to divert us from carrying out God's will. Satan is powerful and without our using the power of God we can never survive his deception. Can we be powerful for God if we are weighted down with sin and its deceptive influence? The further we get from the rough, uncertain paths of sin, the easier we can experience and use the power of God.

How thankful we should be that God's power is available to rid us of the deceitfulness of sin. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." I Jno. 1:6-7. How precious is the fact that our sins are washed away and we can walk in the light of

the glorious Gospel of Christ. We learn to feel and use the power of God by learning to understand His teachings, endeavoring continually to obey them and fellowship with those of like precious faith.

We need to be as near Christ as possible that we may know and understand Him. For we may fail to have power because we do not ask for it. "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Matt. 7:7. "Ye have not, because ye ask not." Jas. 4:2. Notice the attitude of the Apostles while they were seeking for God's power, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:14.

All revelations from heaven have been manifested with power. In numerous ways we find these in both the Old and New Testaments. A few that we recall are: a mighty rushing wind, a great light, a mighty tempest, and the numerous instances of fire coming down from heaven, all re-

veal the power of God.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13. God has allotted a certain amount of power to each of us and unlimited power will be supplied through the Holy Spirit, depending upon how we use the power and talents allotted to us.

Am I among those who is wasting my opportunities to use the great power offered me that I might be a strong influence for God and the salvation of souls?

DIVINE OWNERSHIP

H. I. Jarboe

"For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." Acts 27:23, 24. Paul's master was God, the authority to whom he

was obedient. Dear reader, it is inescapable that we serve someone or something, and Jesus makes it plain when he says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. Experience taught Paul this very thing, at the time of his conversion on the road to Damascus. Paul realized that he belonged to God. We also find as recorded in Acts 9:15, where the Lord told Ananias that Paul was a chosen vessel unto the Lord. No wonder he wrote as he did from Romans 1:1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Look at him in the middle of the storm at sea; as God's servant, he exclaims, "Whose I am, and whom I serve."

Let us look at him again on the road to Damascus. Yes he had gone to school, at the feet of his teacher, Gamaliel, but here was the school of calvary. That is why he spoke thus, Galatians 6:14, "But God forbid that I should glory, save in

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the cross of our Lord Jesus Christ," also, I Cor. 1:17, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

My dear friend do you know the meaning of the cross? Do you know that the way of the cross leads home, or are we like that angry mob that crucified our Lord. Ignorant of the truth of the cross, ignorant of God, ignorant of the Son of God. Yes, they had forgotten

whose spirit they were of. Today as we look at man, we are made to think that he has forgotten whose spirit they are. No wonder the Psalmist wrote as he did when he said, "What is man that thou art mindful of him." Man the highest type of creation, and how did God see him before the flood, Gen. 6:12, "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Dear reader do we stand holy and pure in the sight of Almighty God, do we realize that we are his creation. Psalm 95:7, "For he is our God; and we are the people of his pasture, and the sheep of his hand." Also, Isaiah 64:8, "But how, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." And again, Acts 17:28, "For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring." Do we feel as Paul did, whose I am, and whom I serve. No wonder he testified, "For I determined not to know anything among you, save Jesus

Christ, and him crucified." Paul belonged to Christ, I Cor. 9:1, "Am I not an apostle? Am I not free? have I not seen Jesus Christ our Lord?"

Again I want to ask, have we fully decided that we are God's? "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:20. Again, I Cor. 7:23, "Ye are bought with a price; be not ye the servants of men." When we know that Jesus paid the price, and that price was Calvary, then we should surrender all to him, yes, both body and spirit. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. From our text we read, the angel of God said to Paul, "Fear not Paul," and we see him with no fear of man whatsoever. "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." Acts 20:19.

Jesus said to his disciple,

"Fear not little flock." We hear David proclaim, Psalms 23:1, 4, "The Lord is my shepherd; I shall not want." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." Paul felt secure as he wrote to Timothy, II Tim. 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand." "I have fought a good fight, I have finished my course, I have kept the faith:" "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Dear reader whom do we serve?

LaJunta, Col.

COMMUNION

D. W. Hostetler

Of all services incorporat-

ed in the economy of grace, there is no service that brings the worshiper so close to Jesus as does the communion. Hence it is very important that the communicant comes to the Lord's table as nearly perfect as is possible. I think this is the primary purpose of the preceding service—the self-examination, the supper, feet washing. To dismiss all these commands is very dangerous, for everyone that eateth unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.

For these reasons, let us look into the matter of close communion. Webster defines communion as "a body of Christians having one common faith and discipline," "a common, accepted idea of communion is that it means common union."

There is great danger of committing the awful sin of eating and drinking damnation to ourselves, Paul teaches plainly. To admit believers in all kinds of doctrines, to the communion table is out of the question.

Now in open communion it is generally understood that anyone who is in good stand-

ing in his own church is eligible as a communicant. The writer was once present at a service where the minister gave the invitation to the altar to receive the communion. A lady who did not belong to any church went to the altar and received the communion. A man may commit a sin that justifies his church in disfellowshipping him; he unites with another church, is taken in full fellowship and held in good standing. He may then return to his former church the next Sunday morning and receive the communion from the minister. How could he be good enough to commune with his former fellow-brethren and not be good enough to be held in good fellowship with them? The idea is pure sacrilege.

Now it is true that scriptural fellowship and union is the foundation for the necessary qualifications of communion. They are embraced in the doctrine or law of church membership, union, peace, and love among her members. I Cor. 1:10, Matt. 5:23, I John 3:14-16.

Now in complying with the law of church membership, we are baptized by the

one doctrine, immersion; and the one spirit, into the one body which implies: first unity of faith; second, unity of doctrine; third, unity of spirit; and fourth, unity of love. All of these go to make communion possible. Church membership is first, then communion, and if we want the blessings of communion we must approach it in the regular way, by complying with the law of church membership. Open communion disarms the church of all authority to set the standard of fitness for communion. This will place the individual above the church while Christ placed the church over the individual. It also robs the church of the right to self-protection and admits all forms of baptism. It admits carnal warfare, brother go to law with brother, secret oath-bound societies, worldly amusements, pleasures, and dress. Since there is such a wide difference in teaching of doctrine, faith, and practice of the churches, there surely can be no open communion when communion is the standard of test of Christian union.

The church has always taught that in communion,

there must be union of faith, peace, love, and mind. All these ideas have been strongly stressed in the tracts that have been written by some of our older brethren. Note, I. J. Rosenberger's comment in tract No. 273: "To sit together at the Lord's table indicates a common union. But if there is no union there can be no communion." This is true; therefore, the nearer we shape our lives after the pattern of the New Testament the deeper we can drink from the great fountain of life, Jesus Christ.

Now the great blessing contained in the communion of the body and blood of Jesus Christ is indeed wonderful. In I Cor. 10:16 we read: "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" Paul put it in the form of a question which is equivalent to saying that it is the communion of the body and blood of Christ.

John 6:53-56: "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his

blood, ye have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and he that drinketh my blood, dwelleth in me and I in him."

There are four things here to which I shall call the reader's attention. First, unless we eat of Christ's body and drink his blood we have no life; second, in thus eating and drinking we have the promise of being raised by Him; third, these emblems of true eating and drinking, bring life and fourth, in thus eating and drinking we are in Christ and He in us. All this is, provided that we eat and drink worthily; hence Paul's teaching as to the importance of self-examination. In the upper room when Jesus said, "One of you shall betray me" there began a most searching self-examination, when the apostles said, "Is it I? Is it I?"

When we examine ourselves, no doubt we find ourselves unworthy. It is then we are getting to the right place and then we will

make the thing right that makes us unworthy. We come to God and ask him to make us worthy.

In getting ready for communion, there are several things to be considered, first, matters between the individual and God. In order to commune with God we must be in harmony with his Gospel as it applies to the regulation of life. Second, matters between individuals. Troubles between members must be adjusted so they can take communion worthily. Again, there are matters between members and outsiders. "If it be possible, as much as lieth in you, live peaceably with all men." Romans 12:18. Note the words "if it be possible." That means that there must be effort on our part. Before there is union there must be peace with God and Christ, peace with fellow brethren, and if possible, peace with all other men. I remember how the old brethren emphasized these things when I was a boy, especially in examination service. They gave admonitions and somehow these things have stayed with me. I believe that if we have the faith of our

fathers, the love for each other they had, and the spirit that characterized them, we can enjoy the same fellowship they enjoyed.

I give you a picture of an old-time communion. They usually lasted two days. We met at ten and had a sermon, then a social meal, then at two another sermon. These sermons came from the hearts of men that were filled with the spirit of the living God. At about 4 o'clock we met for examination service. One, two and often three brethren would talk. These sermons were directed to the place where we were living. In the evening, we were called together to the Lord's table by singing, to engage in the ordinances of the house of God. The next morning about sunrise we would meet at the church for morning worship. Next we had breakfast. As soon after as the audience room could be arranged, each minister gave a short talk. These were called farewell addresses and they were appreciated, for they were helpful and instructive. Brethren, give me those days and you may have the rest.

Montpelier, Ohio.

PRAYER

J. F. Marks

Prayer is of great importance. One cannot live a Christian life without prayer. Christ taught his disciples to pray in reverence and honor to God. It is still needed in our day. What a privilege to carry everything to God in prayer. Do we have enough faith in prayer to God? Prayer changes things. It gives us strength to overcome the troubles of life's pathway. What a privilege to call upon one so great and powerful for help. One that has more strength than everything in the world combined. The maker of the earth and the fullness thereof, his eyes are in every place beholding the evil and the good.

I am thankful I was raised in a home where prayer was taught and we learned of its great value. When I was young, secret prayer was highly recommended. I do not believe we can pray too often, as it brings us closer to God. An open reward is promised from secret prayer. Prayer for a show only, is condemned. We need a

humble prayerful mind at all times, to keep us submissive to the will of God.

Prayer is necessary to keep us in the precious faith of the saving gospel of Christ. It is of great help in keeping us strong and able to stand all the trials of life's pathway. The prayer that Christ taught his disciples is for us. When we use it do we realize the greatness of God and his power? Do we recognize what we ask for?

Knowing the time was drawing nigh that He would be nailed to the cross, Christ spent much time in prayer. Knowing what He had to go through, He was serious, heavy laden, and sorrowful. "And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And He said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Mark 14:35-36.

I have heard of folks losing confidence in God and complaining of unanswered prayers. We must apply and meet our required condition to be benefitted. The

great trouble in the world today is that people want everything their way and are not concerned about carrying out the will of God. Christ was submissive even to the end. If we had more true Christianity in the world today I believe we would have many more answered prayers.

We must be willing and submissive in all things. God's word instructs us that there is great power in faith believing prayer. I am convinced if every professing Christian would do what they could, a great work could be done in removing sin and the world would be a much better place to live in.

The lack of faith in God is the reason for many unheard and unanswered prayers. If we want good results our works must prove faith in God through Christ. We are to pray for one another, and pray for the rulers of the land. The prayer of a righteous man availeth much. I believe we should be in earnest while praying to please God.

One time Christ healed on the Sabbath day. The Pharisees were filled with mad-

ness. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12. At the time the apostle James was killed, "Peter therefore was kept in prison: but prayer was made without ceasing of the Church of God for him." Acts 12:5. As a result, through the power of God, he was freed.

Let us ever be mindful of the great value in prayer. How important it is that we be in a position to receive a benefit thereby, and never lose sight of the fact that genuine prayer comes through faith in God. His ways are not our ways. His thoughts are far above our thoughts. A great responsibility is ours that we may be blessed through prayer. What a friend we have in Jesus. All our sins and griefs to bear. What peace we often forfeit. What needless pain we bear. All because we do not carry everything to God in prayer.

R. R. 1, Felton, Pa.

Kindness is a language which the dumb can speak and the deaf can understand.

BE THANKFUL

Sister Gunderman

"And whosoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him." Col. 3:17.

There are so many things in this world to be thankful for, but we think especially of a few outstanding blessings. The greatest is, that God sent His only son Jesus, down into this world to live among men, suffer, bleed, and die, that we might have salvation.

Then, those who have, or have had Christian parents, have so much to be thankful for. That God has spared our lives through dangers seen and unseen and given us health and strength each day. When we arise each morning to behold the light of another new day, do we thank Him, that we still have the use of our minds and bodies to go about?

As we think upon the natural things of life, that give us strength to live; when we look over the fields of ripened grain, ready to harvest, let us thank Him who has sent the rain and sunshine, to make the har-

vest. When we go into our gardens, and gather the wonderful vegetables, let us stop, and thank Him there for His abundant blessings. As the Apostle Paul wrote to the Thessalonians 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Then we think of our good older brethren and sisters, who have stood the storms of life, they are soldiers of the cross, and through their lives of service and thankfulness to God, have led others to accept and serve Him. What is more beautiful on this earth, than a life that God has had for his own? Such a life has been full of love, thanksgiving and praise to God. Then at the end of our race, whether it be few years, or many, there is a wonderful reward, if we are true and faithful. "For here we have no continuing city, but we seek one to come." Heb. 13:14.

May God help us all to live a life of thanksgiving and praise. But thanks be to God which giveth us victory through our Lord Jesus Christ. When God gives us the victory, and he will claim

us as His own; we will thank and praise Him through a never-ending eternity.

Goshen, Ind.

NEWS ITEMS

GOSHEN, IND.

The Goshen congregation plans to have their harvest meeting the first Sunday of September. We plan to have our series of meetings in October with Bro. Paul Myers of Greentown, Ohio, as the evangelist. The exact date has not been decided.

Sarah E. Yontz, Cor.

WAUSEON, OHIO

The West Fulton congregation expects to have their Harvest meeting Sunday, Sept. 11. We wish to extend an invitation to all who can come and enjoy this meeting with us.

Sarah Roesch, Cor.

ENGLEWOOD, OHIO

July 17, Bro. James Keggerreies, of Strausstown, Pa., came into our midst and started a series of meetings which continued two weeks.

There was good interest and attendance throughout the meetings. Our brother preached the word with power and has thrown out the warning to all. I certainly feel all have been built up and brought nearer to our Lord and Saviour.

Bro. Keggerreies has sowed the good seed and God will give the

increase in due time. May the Lord richly bless and strengthen him, that he may continue to preach the word and warn sinners to flee the wrath to come.

Ivene Diehl, Cor.
R. R. 1, New Lebanon, Ohio.

ASTORIA, ILL.

The Astoria congregation plans to hold a Lovefeast on Saturday, Sept. 17, at 7:30 p. m. CST. We plan all day services on Sunday the 18th. We desire the presence of all who can to come and be with us. Especially the Ministering Brethren. We desire the prayers of all of God's children in our behalf.

H. R. Dickey,
Deer Creek, Ill.

MT. DALE, MD.

The Mt. Dale congregation expects to hold their Lovefeast on Sept. 25th, the last Sunday of Sept. commencing at 9:30 a. m. Standard Time. An all day meeting and dinner will be served in the basement. Every one that can come, and spend the day with us as we are few in number and it makes our hearts rejoice to see those of like precious faith come in our midst. Last year a car load from the West came in and surprised us. We are hoping more than one car load will come and surprise us this year. Come and enjoy the blessings the Lord has in store.

E. May Rice, Clerk.

NOTICE

To those who write me in connection with the Board of Publica-

tion, and especially to those who send in contributions, my correct mailing address is Box 117, Greentown, Ohio. I have recently received mail that included contributions which was addressed to Greentown, Ind.; Greentown, Pa.; Greeville, Ohio, and Greensburg, Ohio. After long delay and several times in very badly mutilated condition, these letters were forwarded me. It comes to my mind that possibly some one may have written me and I did not receive it. In order for the material sent to reach its destination and that a proper record might be kept, be sure the proper address is written on the envelope. Thanks for your cooperation.

Paul R. Myers,
Sec., Board of Publication.

SWALLOW FALLS, MD.

Our revival has been changed from the date in the August 15th issue to August 26th with our Communion on September 3rd.

Z. L. Mellott.

McCLAVE, COLO.

The Cloverleaf church has secured Bro. David Ebling of Bethel, Pa., to hold our fall series of meetings. They will begin August 21st and close with our Lovefeast September 3rd. We would be glad to have all who can come and enjoy any of these meetings with us.

Rozella Kasza, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation of

the Dunkard Brethren met in regular quarterly council July 18, at 7:45 p. m. with elder J. L. Myers moderating. Song No. 236 was sung, Bro. D K. Marks read Hebrews 3:1-15 and led in prayer, song No. 466 was sung and the meeting was opened for business.

The treasurers' reports were read and approved. A committee on visitation was heard and continued. Hymn books had been ordered but they were not the old hymnals so it was decided to send them back and get the old Brethren Hymnal. Cemetery by-laws were read and approved. We decided to have the Shrewsbury house papered. We were called to prayer, led by C. M. Stump; song No. 584 was sung and we adjourned, feeling we had a profitable waiting before the Lord.

May we all strive earnestly for that crown which fadeth not away.

C. M. Stump, Cor.

MEMORIAM

In loving memory of my dear husband, Elder D. P. Koch, who passed away three years ago, August 9, 1946.

Though suffering, he breathed not a murmur,

For the Comforter stood by his side,

And whispered: fear not, I am with thee,

With me shalt thou ever abide.

On the river a pale boatman hastened,

He heard the soft dip of his oar;
Then from earth and sorrow he bore him,

Across to that beautiful shore.

Sadly missed by his loving wife,
Emma.

Mrs. D. P. Koch.

These are the gifts I ask of Thee,
Spirit serene—

Stength fo rthe daily task;

Courage to face the road;

Good cheer to help me bear the
traveler's load,

And for the hours of rest that
come between,

An inward joy in all things heard
and seen.

—Henry Van Dyke.

OBITUARIES

NOAH RAVER

Noah Raver was born to Manasseh and Maria Myers Raver, Dec. 4, 1875, on the farm on which he lived all his life, as a farmer and broom maker.

He was received into the Church of The Brethren, by baptism, in his early twenties, but later affiliated himself with the Dunkard Brethren, to which faith he was faithful to the end. He bore his last illness of about eight months, with much patience.

Bro. Raver passed away June 15, 1949, at the age of 73, years, 6 months and 11 days. He is survived by one brother and one sister besides other relatives.

Funeral services were held from the Fiedel Funeral Home and the Shrewsbury Dunkard Brethren church with eldes, J. L. Myers and J. H. Myers officiating. Inter-

ment in adjoining cemetery.

C M. Stump, Cor.

LIFE

Wm. N. Kinsley

Life, what is it? Life is very dear and near to most living things. People are sacrificing most everything for life. Millions of dollars are spent to preserve, maintain or prolong this natural life. Millions of dollars are spent to preserve, maintain or prolong this natural life. Medical science spends much for research and surgery to preserve life. There seems to be a struggle for life by all living creatures.

Gen. 1:21, 23, "God created every living creature that moveth. And God said let the earth bring forth the living creature after his kind." Gen. 2:7, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." V. 30-31, "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And

God saw every thing that he had made, and behold, it was very good."

John 5:26, "For as the Father hath life in himself; so hath he give to the Son to have life in himself." James 4:14, "For what is your life? It is even a vapor, that appeareth for a while, and then vanisheth away." Psa. 34:12, "What man is he that desireth life, and loveth many days . . . with long life will I satisfy him, and shew him my salvation."

Matt. 6:25, 31, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" There are different kinds of life spoken of: a natural life, and a spiritual life. The meanings of the word life are: To survive. A motive force. The fact of existing. That which tends toward growth. Vitality. The state of being in which the soul and body are united. An organized being. A living being. The time or state of

existence from birth till death.

John 6:40, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the bread of life. John 6:51, "I am the living bread which came down from heaven: If any man eat of this bread he shall live forever." V. 54, "Whoso eateth my flesh, and drinketh my blood, hath eternal life. And I will raise him up at the last day." V. 56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." V. 63, "The words that I speak unto you they are spirit, and they are life."

John 1:1, 3, 4, "In the beginning was the word, . . . and the word was God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." Gal. 2:20, "I am crucified with Christ: neverthe-

less I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."

I Tim. 4:8, "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." I John 1:1-2, "That which was from the beginning, which we have heard, which we have seen with our eyes . . . of the word of life: For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

I John 5:11-12, "And this is the record, that God hath given to us eternal life, and this life is in his son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Rev. 22:17, "The Spirit and the bride say, come. Let him that heareth say, come, and let him that is athirst come. And whosoever will, let him take the water of life freely." John 10:10, "I am come that they might have life, and that they might have it more abundantly . . . The

good shepherd giveth his life for the sheep. I lay down my life for the sheep." I give unto them eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Hymn: Life is the time to serve the Lord, the time to insure the great reward! The day of grace, and mortals may secure the blessing of that day. Then what my thoughts design to do, my hands with all their might pursue, since no device nor work is found, nor faith, nor hope beneath the ground.

Hartville, Ohio.

FOXES' BOOK OF MARTYRS

Chapter IV

Assault of Jerusalem, A. D. 70

The punishment of the Jews and the destruction of Jerusalem, which had been prophesied by Moses and the prophets hundreds of years before, took place between the reigns of the Roman emperors Nero and Domitian.

Being taxed very heavily

by the Roman government sent to rule over them, the Jews rose in rebellion against him. The governor of Syria marched with his army against Jerusalem, but did not try to take it at once, as he had not soldiers enough. In the meantime Simeon, bishop of Jerusalem, the successor of St. James, escaped with all the Christians who lived in the city, to Pella, a town among the hills, and thus they were providentially spared from suffering the dreadful fate of the Jews who remained in Jerusalem.

Sufferings during the Siege

In the terrible siege which was soon begun the Romans surrounded the walls of the city, cut off all supplies of food from the starving inhabitants, and kept up a continual fire of heavy stones and arrows from the great bow-like machines which were then used in attacking walled towns.

Pestilence raged in almost every house; there was scarcely any food or drink to be had; and the wretched Jews, instead of holding together and attacking their common enemy, fought among themselves. Still the

stricken city held out, and a Roman general named Vespasian was sent to take command of the Roman army, but the emperor Nero dying at this time by his own hand, to escape the swords of his enraged subjects, Vespasian was made emperor and went back to Rome. Titus, the son of Vespasian, was left in charge of the army outside the walls of Jerusalem.

It was the time of the pass-over. Titus at first tried to make peace with the Jews, but they would not listen to him, and the siege was begun again. The famine grew worse, and lawless mobs ranged the streets, breaking into every house in which they thought food could be had. It is related that one of these bands, being attracted by the smell of roasting flesh, broke into a grand dwelling belonging to a lady of high rank. With fierce threats they demanded food, but turned away in horror when she pointed to the fire—upon which lay cooking, part of the body of her own little child.

Fall of Jerusalem and Destruction of the Temple

At last the Romans broke through the wall, and enter-

ed the city. The Jews fled from the soldiers in the streets, and took refuge in the temple, where they determined to make a final stand; probably hoping to the last that the Messiah would appear and save them. But alas! they had rejected Christ long before, when He would have led them, victorious, toward a heavenly kingdom; and this was the time of judgment. The Romans fought their way up the marble steps of the splendid building, which were slippery with blood, and covered with the bodies of the slain. Titus hoped to take the temple without destroying it—for the beautiful structure was one of the wonders of the world; but a soldier threw a torch through one of the golden latticed windows, and soon the rich curtains and hangings were ablaze. Titus had only time to glance in upon the rich marble and golden interior of the temple, and to save a few of such treasures as could be quickly carried away, when the flames drove him out, and soon afterward the magnificent building fell in ruins. Thus the temple built by

Herod, to construct which eighteen thousand men had labored nine years, was utterly destroyed.

Cruelty of the Romans

The Romans took terrible vengeance upon the Jews for their stubborn resistance. Great numbers were crucified, and the rest were either taken to the circular theaters in different cities of the empire, to fight with wild beasts, or were sold as slaves. So numerous were those carried into slavery that at least, cheap as they were, no one could be found to buy them. Yet, although scattered over the whole world, and without a country or a leader, the nation still survived—and to this day survives, to fulfill the prophecy made of it.

Treasures of the Temple Carried to Rome

The city of Jerusalem was utterly destroyed. Such treasures as had been saved from the burning temple—the golden table for shew-bread, the seven-branched candlestick, and the silver trumpets—were taken to Rome. There they were carried in the splendid procession, or triumph, with which Vespasian and Titus

celebrated the victory they had gained. Carvings of these temple treasures were chiselled upon the stone front of a triumphal arch built in honor of Titus. This arch is still standing at Rome and carved representations of the sacred vessels are yet plainly to be seen upon it. After Vespasian's death, Titus, his son, was made emperor of Rome. When Titus died, his brother, Domitian, became emperor, who soon after taking the throne began one of those dreadful persecutions of the Christians which have made the names of some of the Roman emperors fearful to all time.

The Second Persecution: Under Domitian, A. D. 85

Domitian was a cruel and savage tyrant who not only persecuted the Christians, but also put to death some of the chief citizens of Rome. To get money to pay for the games and entertainments he gave to amuse the people, the rich were plundered of a large part of their wealth.

Many were the accusations brought against the followers of Christ. They were charged with holding disorderly, nightly meetings;

with being of a rebellious, turbulent spirit; of murdering their children, and even of being cannibals. If famine or pestilence, or earthquakes afflicted any of the Roman provinces, these calamities were said to have been sent by the gods to punish the Christians. The persecutions naturally enough increased the number of informers; and many false witnesses, for the sake of gain, swore away the lives of the innocent. When Christians were brought before the magistrates, a test oath was administered, and if they refused it, death was pronounced against them. If they confessed themselves Christians, the sentence was the same. The various kinds of punishments and cruelties inflicted were imprisonment, racking, burning, scourging, stoning, hanging, and worrying by wild beasts. Many were forced to fall headlong from high places, and other were thrown upon the horns of wild bulls. After having perished under these cruelties, the poor privilege of burying the dead bodies were refused their friends.

The following are some of

the martyrs who suffered death during this persecution.

Dionysius the Areopagite, and Others

Dionysius was an Athenian by birth, who was educated in all the useful and ornamental literature of Greece. He traveled to Egypt to study astronomy, and made very particular observations on an eclipse of the sun which took place at this time. On his return to Athens, he was highly honored by the people, and at length promoted to the dignity of senator of that celebrated city. Becoming a convert to the gospel, he was changed from the proud heathen senator to the humble follower of Christ. Even while in the darkness of idolatry, he had been just to all men; and now, after his conversion, the sanctity of his conversation and purity of his manners recommended him so strongly to the Christians in general that he was appointed bishop of Athens. He filled this high office until the second year of this persecution, when he was siezed and soon afterward received the crown of martyrdom by be-

ing beheaded with the sword.

Timothy, Bishop of Ephesus

Timothy, the disciple of St. Paul, and bishop of Ephesus, was born at Lystra, in Asia Minor. His father was a Gentile, and his mother a Jewess; but both became Christians, and he was taught the precepts of the gospel from his youth up.

Upon St. Paul's arrival in Asia he ordained Timothy, and then made him the companion of his labors. He mentions him with particular affection, and declared that he could find no one so truly united to him, both in heart and mind. Timothy attended St. Paul to Macedonia, where, with that apostle and Silas, he labored in spreading the gospel.

When St. Paul went to Greece, Timothy was left behind to encourage and sustain those already converted, and to bring others to the true faith. St. Paul at length sent for him to come to Athens, and then to Thessalonica, to uphold the faith of the suffering Christians during the persecution which prevailed.

Timothy performed his mission, and returned to Athens and there assisted St.

Paul and Silas in composing the two epistles to the Thessalonians; he then accompanied St. Paul to Corinth, Jerusalem, and Ephesus. After carrying on the work of the ministry with great zeal and ability, and attending St. Paul on various journeys, Timothy was made bishop of Ephesus, though he was then only thirty years of age. St. Paul, in two admirable epistles, gave him proper instructions for his conduct.

While St. Paul was in prison at Rome he desired Timothy to come to him; afterward he returned to Ephesus, where he governed the church till the year 97. At this time the heathen were about to celebrate a feast, the principal ceremonies of which were that the people should carry wands in their hands, go masked, and bear about the streets the images of their gods. When Timothy met the procession, he reproved them for their idolatry, which so angered them that they fell upon him with their sticks, and beat him in so dreadful a manner that he died of the bruises two days after.

Simeon, Bishop of Jerusalem, and Other Martyrs

Among those who suffered at this time were Simeon, bishop of Jerusalem, who was crucified, and Flavia, the daughter of a Roman senator, who was banished to Pontus.

Nicomedes, a Christian of some distinction at Rome during the reign of Domitian, made great efforts to serve the afflicted; he comforted the poor, visited those confined, exhorted and wavering, and confirmed the faithful. For this he was seized as a Christian, and being sentenced, was scourged to death.

Protasius and Gervasius were martyred at Milan; but the manner of their deaths is not recorded.

The Third Persecution: Under Trajan, A. D. 108

Nerva who succeeded Domitian, only reigned thirteen months. Trajan then became emperor, and began the third persecution against the Christians.

While it was raging we are told that Plinius Secundus, a heathen philosopher, wrote to the emperor in favor of the Christians, saying that he found no harm in them,

and "that the whole sum of their error consists in this, that they are wont, at certain times appointed, to meet before day, and to sing certain hymns to one Christ their God; to promise to abstain from all theft, murder, and crime; to keep their faith and to defraud no man. This being done, they gather together to take bread and wine, and then quietly depart, without committing any evil act."

To this letter Trajan returned this uncertain reply: "That Christians need not be sought after, but when brought before the magistrates they should be punished." Provoked by his answer, Tertulain exclaimed, "O unjust sentence! he would not have them hunted down, because they are innocent men, and yet will punish them the same as the guilty." The emperor's meaningless reply, however, caused the persecution in some measure to abate, as his officers were uncertain, if they carried it on with too much severity, how he might choose to explain his own order.

Cruel Tortures of Phocas and Others

Phocas, bishop of Pontus,

refusing to sacrifice to Neptune, was first cast into a burning limekiln, and being drawn from thence, was thrown into a scalding bath, where he expired.

Ignatius, bishop of Antioch, was also put to death at the same time. There was a tradition that this holy man, had, when a child, been the one who was taken into Christ's arms and shown to the disciples as an example of innocence and humility. He received the gospel afterward from St. John the evangelist, and was exceedingly earnest in his mission. He boldly defended the faith of Christ before the emperor, for which he was cast into prison and tormented in the following dreadful manner.

After being cruelly scourged, splinters dipped in oil were put to his sides, and set alight. His flesh was then mangled with pincers, and at last his body was torn in pieces by wild beasts.

Ignatius seems to have had a knowledge of what his terrible fate was to be; for, writing to Polycarpus at Smyrna, he says, "Would to God I were at once come to the beasts which are pre-

pared for me; which also I wish were ready to come upon me with gaping mouths; them will I provoke that they without delay may devour me."

(Continued.)

SENTENCE SERMONS

We must accept failure and profit thereby. If we permit our failures to conquer us, we will lose hope and die.

....A friendly smile, and a genuine interest in our fellowmen are essentials for success in life.

You cannot change the past, but you can ruin the present by worrying over the future.

Time is your shrewdest adviser, your best critic and your frankest friend.

YOUR PLACE

Just where you stand in the conflict,

There is your place.

Just where you think you are useless,

Hide not your face.

God placed you there for a purpose,

Whatever it be.

Think He has chosen you for it,

Work loyally.

Gird on your armor—Be faithful,
At toil or rest.
Whatever it be, never doubting,
God's way is best.
Out in the crowd or thicket,
Stand firm and true.
This is the work which your Master,
Gives you to do.
Selected by Grover C. Busser.

BUILD

Build up—instead of tearing down,
Create and not destroy;
Don't think a thought or speak a
word
To kill another's joy.
Don't let a single act of yours
Take anything away
From anyone—or cause them hurt,
Today or any day.

It is so difficult to build,
So easy to tear down
A reputation or concern
Of merited renown;
So build and boost and benefit
Just everything you can—
Because the fellow who tears down
Is not a friend of man.
—Burr McIntosh.

DEVOTIONAL LESSONS FOR SEPTEMBER

Theme—Discourses of Jesus

I. Theme, Discourses of Jesus.
Memory verse, John 3:7, "Marvel
not that I said unto thee, Ye must
be born again."

Thurs. 1—John 3:1-21.

Fri. 2—John 4:5-26

Sat. 3—Luke 4:16-30.

II. Discourses of Jesus, (con-
tinued).

Memory verse, Matt. 10:7, "And as

ye go, preach, saying, The kingdom
of heaven is at hand."

Sun. 4—Matt. 10:5-15.

Mon. 5—Matt. 10:16-30.

Tues. 6—Matt. 10:31-42.

Wed. 7—Matt. 11:20-24.

Thurs. 8—John 5:19-29.

Fri. 9—John 5:30-47.

Sat. 10—Matt. 12:1-8.

III. Discourses of Jesus, (con-
tinued).

Memory verse, Matt. 12:30, "He
that is not with me is against me;
and he that gathereth not with me
scattereth abroad."

Sun. 11—Matt. 12:22-30.

Mon. 12—Matt. 12:31-37.

Tues. 13—John 6:26-40.

Wed. 14—John 6:41-51.

Thurs. 15—John 6:52-66.

Fri. 16—Matt. 15:10-20.

Sat. 17—Mark 9:33-41.

IV. Discourses of Jesus, (con-
tinued).

Memory verse, Matt. 5:6, "Blessed
are they which do hunger and
thirst after righteousness: for they
shall be filled."

Sun. 18—Mark 9:42-50.

Mon. 19—Matt. 5:1-12.

Tues. 20—Matt. 5:13-20.

Wed. 21—Matt. 5:21-26.

Thurs. 22—Matt. 5:27-32.

Fri. 23—Matt. 5:33-42.

Sat. 24—Matt. 5:43-48.

V. Discourses of Jesus, (con-
tinued).

Memory verse, Matt. 7:7, "Ask,
and it shall be given you; seek, and
ye shall find; knock, and it shall be
opened unto you."

Sun. 25—Matt. 6:1-15.

Mon. 26—Matt. 6:16-24.

Tues. 27—Matt. 6:25-34.

Wed. 28—Matt. 7:1-12.

Thurs. 29—Matt. 7:13-20.

Fri. 30—Matt. 7:21-29.

BIBLE MONITOR

Vol. XXVII

September 15, 1949

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LESSON PREPARATION

"For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." Prov. 2:6. As we individually prepare our Sunday school lessons from time to time, we can expect to get just as much spiritual benefit from them as the time and effort we spend preparing our lessons.

Regardless of the method or equipment used the main textbook must be the Bible. This is God's will for us as handed down by His prophets and apostles. The Lord God is so much our superior that we must depend upon His will, "For in Him, we live, and move, and have our being."

We should study each lesson not only for our own better understanding and appreciation of God but also for the spiritual help it will

enable us to be to others. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10:45.

Studying our lesson includes more than just reading it over. It should include meditation, coupled with prayer that the Holy Spirit might reveal to us the truths contained in His word. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:15.

Proper study of the lesson cannot be put off until a few minutes before services. The more times we meditate on the lesson and the more searching for explanatory thoughts, the better we will understand and retain the thoughts it contains. Though it may take some time I have

found that looking up and meditating upon every center reference listed, as relating to the verses covered, will give a good foundation for the lesson study.

I am impressed by the preparation that a number of the important characters of the Bible must have made. First, that great leader Moses. God saw fit that his own mother took care of him "until he was grown." We have no scriptural record of just what this consisted of, but as a devout Jew, she must have spent much time teaching him God's word as shown in later years by his faith in God.

Second, notice that fine petition and ideal of David, "Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes." Psalms 119:11-12.

Third, the parents of Jesus must of thoroughly schooled Him in the known law of God in order to grow up with such a fine record, "Jesus increased in wisdom and stature, and in favor with God and man," Luke 2:52. I do not doubt that, being the Son of God, He could have had such a record

without any parental influence but I feel this account denotes the result of His parental influence.

May we heed Paul's advice to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," II Tim. 2:15. Last, as a guide for each of us and also for those who have an opportunity to teach children in the home or elsewhere, "But continue thou in the things which thou has learned and hast been assured of, knowing of them thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," II Tim. 3:14-15. A child, with some knowledge of the lesson, will be more attentive while the lesson is being taught.

We should all strive to be teachers some day in our Christian life or at least helpful to the teacher by being a prepared pupil. Perhaps some teachers could study their lessons better also. They should meditate on individual members of

the class, try to gather thoughts that may be helpful for members of the class, and try to anticipate the questions that may be asked so they can prepare answers to them.

Some aims that may be helpful while studying our lessons are: determining the time of the lesson in Bible history, determining the place and circumstances of the lesson and most important of all try to gather conclusions from the lesson that we can use in our daily living.

The Bible Study Board is having the following books reprinted that we may systematically study any portion of the scripture in its relation to the other parts of the Bible: "The Bible Outline," "The Old Testament History," "The New Testament History." They are also printing, in the back of the Bible Monitor, in connecting thoughts, daily home devotions that we may daily read more of God's Holy Word.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Jno. 5:39.

THE DEFENDING OF OUR FAITH

By Wm. Root

Part 2

We "put on Christ in baptism," Gal. 3:27, this is the only way to do it, there is no salvation out of Christ and the church. We get into both by baptism, there is no other way to get into them.

Well we are told that "birth of water and Spirit are joined together in the Greek." Truly so, and we keep them together, (others separate them, refusing the birth of water) they have them "born of the Spirit," then sometime, perhaps never, they "are born of the Word" (water) separate them you see.

We keep them together, that's right, True, we are "begotten by the word," but begotten is not birth. Neither does Eph. 5:26 says, "water" is "word." It says we are "sanctified, and cleansed with the washing of water by the word."

If "water" is "word" then "word" is "water," so after all it is "washing with water," and there is no washing with water taught in the

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scripture, except through baptism. Some read then in essence, Eph. 5:26, "washing of word by the word." No this is wresting of the scriptures, making it read to suit men's theories.

When the convicted soul cries out for forgiveness, the holy "word says to it," "believe on the Lord Jesus Christ and thou shalt be saved and they house." It also says to that soul, "repent and be baptized in the name of Jesus Christ for the remission of sins;" also "arise and be baptized and

wash away thy sins."

But many do not hear the "word," we only hear what we want to hear, but they say it cannot be done that way. Paul and Peter says it can, and they know. Objections are raised again, they say, "remission of sins in baptism is formal and the water a symbol." Who said so? Where do they read that? Nowhere.

It is a theory to evade the teaching of the scripture, Acts 2:38. "Formal" and "symbol" are not in the Book. They are only substitutes for "actual" and "real." When God forgives, he forgives, and water is water, real water. When Jesus offered "living water," to the woman at the well, he offered not a symbol, but the real thing, living water.

If the Pentecostians got "forgiveness and the gift of the Holy Spirit," Acts 2:38, what else did they need to be saved? "Begotten did not make them sons of God;" one is not an heir, a son until birth. Else there would be no need of being born again, neither of "water nor of Spirit."

But, some change "gift" here in Acts 2:38, to "gifts

elsewhere." Why? To suit their theory again, to evade the teaching of Acts. 2:38, which makes the reception of the Spirit conditioned on being baptized.

Luke 24:46-47, which reads, "And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." This must be taken with Matt. 28:19-20, and Mark 16:16, (the great commission) to get the teaching of the commission.

Also, Acts 11:18, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life," must be taken with the 14th verse of the same chapter, "Who shall tell thee words, whereby thou and all thy house shall be saved."

Why are we to take these together? Because the angel said so. If mere confession of sins, 1 Jno. 1:9, saves, then we need no faith, no repentance, and no New Birth. True, Jesus could forgive

sin without repentance, faith or the New Birth, but who will tell us we can do that now? "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little," Luke 7:47. Christ had the power to forgive sins while here in the world, His plan now for forgiveness is in the carrying out of His Word.

Well we are told we are baptized because we are saved. Where does the Bible say that? Men have invented that theory, it is not Bible. No man, not even an apostle, ever conferred the gift of the Holy Spirit on a new convert. No, that is God's part of the work, the Bible gives the "laying on of hands," upon the baptized as part of the "doctrine of Christ." "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

Here the apostle plainly,

places faith, repentance, baptism and laying on of hands among the first principles of the doctrine of Christ.

The doctrine then of the laying on of hands, has never been annulled by divine authority, and man dare not remove it. We lay on hands and God takes care of the rest, that is his part of the work. But men reject it.

The bestowal of the Spirit before baptism, Acts 10:44, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word," was an exception to the rule for a special purpose, to convince Peter and the six Jewish brethren he took with him, that the Gentiles could be taken into the church. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost," Acts 10:45.

"And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house," Acts 11:12. The rule was baptism,

followed by the bestowal of the Holy Spirit. See Acts 1:5; 2:4; 8:17; 19:6; Matt. 3:16-17.

We also conclude that, "Baptism into the living Christ," can never be a baptism into the undying Father, nor into the Holy Spirit. In the formula Matt. 28:19; Matt. 3:16-17; and II Cor. 13:14, they are set forth as three separate distinct characters, and Jesus says we are to baptize into each name. It is true Christ is the "express image of the Father," but that does not destroy their individuality, or give Him His Father's name.

Some have made the mistake saying, Apollos baptized the twelve disciples at Ephesus, the Bible does not say so, neither does it say Paul baptized them. Anyhow they did not receive the Holy Ghost until after baptism. Acts 19:2-6. "He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, Unto John's baptism.

Then said paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Again, men tell us that baptism in water has no part in the washing of regeneration. Citing Tit. 3:5, which says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

We contend that this washing is both of body and spirit, having our bodies washed in baptism, and our spirit washed by the blood of Christ, our sins covered by the blood. Through our obedience to the word when we are baptized God washes our heart in regeneration.

Further we contend that baptism is a work of righteousness, not of our works,

but it is God's work, His plan for our redemption. In other words it is the fulfilling of all righteousness.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfill all righteousness. The he suffered him," Matt. 3:13-15.

Thus we say that baptism is an act of righteousness. Men deny that, raising the objection, that if it were so, it would class Christ with sinners. No, we do not class Christ with sinners, but as an obedient Son he fulfilled as act of righteousness, for our example, baptism is the remission of sins of sinners.

One does not have to sin to be eligible to baptism. A child who may never have committed sin, yet who realizes its need for obedience is eligible for baptism, so Christ submissive to His Father's will was baptized.

"Reveal and recognize may be difficult," but Christ was not revealed nor recognized as the Son of God

or revealed as such until after he was baptized. Neither did he enter upon his public ministry until he was baptized, neither should we.

"Jesus came by water," He was baptized in water, one of the three witnesses in earth, I Jno. 5:6-7, and "by blood," His blood was shed on the cross; and "by Spirit" who dictated the record.

Great Bend, Kans.

MISSIONARIES TODAY

W. E. Bashor

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19-20. This is the great commission, given to his eleven disciples just before his return to heaven. Does it apply to us today? There are people teaching that it only applied to the apostles and not to us today. I verily believe that we are to teach the gospel today the same as

the apostles were in their day. Let us see what the word teaches along this line.

First—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. Does God still love the world today? Jesus said, "There is more rejoicing over one sinner that repents than over ninety and nine that need no repentance." Does heaven still rejoice over sinners that repent? These questions should stir our thinking, along the right way, for I am sure no one would answer these questions, only in the affirmative. Then if God still loves sinners, and rejoices over them when they repent, how are they to know the Gospel if we do not preach it to them.

Notice, Rom. 10:13-16, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is

written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Here we are told that whosoever shall call upon the Lord, he shall be saved. But they can't call upon him unless they believe in him, and they can't believe in him unless there is a preacher sent to preach the gospel to him in order for him to hear the gospel and believe, so they can call upon him.

Verse 17, "So then faith cometh by hearing, and hearing by the word of God." So then in order for men to be saved, there must be some one sent to preach the gospel to him, he must believe the gospel, and be willing to call upon the Lord. This is the divine plan of salvation, and when God, devises a certain way it eliminates all other ways. Man's part is to carry the gospel to sinful man, and like Paul, when he does, his hands are free from the blood of all men. Because he did not shun to declare unto you all the counsel of God, Acts 20:26. If we fail to take advantage of the opportunity, of carrying the gospel to the lost we will be

responsible for neglecting our duty we owe to God, and man.

Acts 8:1, "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Verse 4, Therefore they that were scattered abroad went everywhere preaching the word."

Notice, they that who were scattered went every where preaching the word. It was the converts of the apostles that went preaching, and not the apostles themselves. Showing to us that when a man receives the word he too, is likewise obligated to his fellowmen. The divine record leaves us without doubt that the great commission is to be followed to-day by the followers of Christ. We are to teach, baptize, in the name of the father, and of the Son, and of the Holy Ghost, and then to teach them that are baptized.

II Tim. 2:1-2, Paul charges Timothy, "Thou therefore, my son, be strong in the

grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Here Paul, told Timothy to teach others what had been taught him, in order that they in return might be able to further teach others. Now we know that this passage is not given to the apostles, and it shows to us without a doubt, that we are to continue to teach others the gospel. Note—Paul, taught Timothy, Timothy was to teach others, the others were to teach others, and the influence is that the teaching was to continue, and Christ has promised he would be with us "even unto the end of the world."

II Tim. 5:1-2, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Was this admonition given only to Timothy? Are we to preach the gospel to-

day? Brethren if we fail to preach the Gospel we will be judged when he comes to reward every man according to the deeds done in the body.

We could give more quotations from the Bible showing that the followers of Christ are to continue to take the gospel, to the lost of this world, but the foregoing is enough to prove to us that we are still under the great commission. I am sure that it is the desire of every child of God to see souls added to the church. Then let us continue to preach and teach at every opportunity, and then to receive the blessing of a loving Savior.

Ceres, Calif.

THE RISING GENERATION

J. F. Marks

I am again impressed with a thought I think of great importance. I am thankful for the great heritage we received from our foreparents. A great impression rests upon my mind from some, now resting from the cares and troubles of this life.

I think I can still see my

aged grandmother reading the Bible as she did when she lived with us on the farm. I remember of her songs and prayers, of her great love for her grandchildren and what she has done for their spiritual welfare. I can never forget many things that took place years ago. Today I am sad at the thought that mother is gone but I am happy to think of her quiet peaceable example for us. I can never forget her great desire, to help her children, and the love shown toward us.

Twenty years ago, two orphan boys asked me to take them 80 miles away to see their mother. Never will I forget their rejoicing and shedding of tears after having lived apart many years. I was most impressed as we were returning home, these two boys sang from the depths of their hearts "You'll Never Miss Your Mother Till She is Gone." How they seemed to appreciate the little that one might say of her, because they were put away from home when small.

I am made to feel there are many who will agree that we who have God fearing par-

ents, who live a decent and respectable life, can never repay the debt of gratitude we owe to them. I believe it is well for us to remember our great heritaage and be thankful for it. We would not have the downfall of the plain simple life if people would have prized their Christian heritage more. This downfall has brought many problems and hardships. Problems are brought to us daily which must be solved. It is necessary to use good judgment and we need the help of God at all times.

As we grow older most of us find we cannot please all people because of the many different idear and opinions among individuals. I think most of us agree that when we were young we did not see things quite the way we should have and were more apt to make mistakes in life. Today the deeds of kindness and words of love that helped us to Christian manhood and womanhood, we owe to our loved ones in the rising generation. We must have patience to show them a life of impartiality and justice, yes a genuine Christian life filled with brotherly love.

The great task before us is

to lead and teach our loved ones the Christian way of life, that we may share eternity with the faithful gone from our sight. We are living in a day of great apostasy, wickedness, and great dangers. As we do not know how long we will be privileged to be in this world with our loved ones.

I am made to wonder if we fully realize the duty and great responsibility we owe toward the rising generation. The apostle Paul had a deep concern for the future church. His great warnings and teachings are for us today. Surely we need never regret the good Christian example shown toward the rising generation by our faithful forefathers. The good example shown toward us we owe to our loved ones continually. They need our prayers and devoted care.

R. 1, Felton, Pa.

ANNUAL VISIT

Charlie Kintner

Many of the local churches of our brotherhood are looking forward to their fall communion. They will send the deacons, officials, and of

the laity, if necessary to fill vacancies, for the purpose of having the members in order for the communion services.

This is the most sacred ordinance the church can engage in the partaking of the emblems of the suffering and death of our Redeemer, when he made atonement for the sins of the world, upon the cross.

As often as we eat of his broken body and drink of his shed blood our minds are turned back to Calvary in remembrance of the great sacrifice Jesus made for the church. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he comes." I Cor. 11:26.

We cannot attend communion services too often, (if we are in the proper relation with God), we gain more strength, and are witnessing to our Savior's death before the world till he comes.

The annual visit is a very important and helpful work of the church by "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:3. To encourage and strengthen the weak in the faith to put forth a greater

effort to live the Christ like life. We cannot live spiritually without taking of Jesus' broken body and shed blood which gives us that spiritual growth, for we must "Grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." II Pet. 3:18.

It is very encouraging for the visiting brethren to visit with the brethren and sisters in their homes and have devotional service with them wherever it is convenient, and by our conversation revive each other and create within us more love for the church work. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another," Rom. 14:19.

The questions that the church has requested the visiting brethren to ask each member should bring to our minds the promises we made in our baptismal vow, to live loyal to Christ and the church. The questions are easy to answer for all who delight in their Lord Jesus for He said "My yoke is easy and my burden is light." Also every brother and sister has the privilege of expressing their desires for the better-

ment of the church and each other.

Greentown, Ind.

Not all changes are growth, not all movements are forward, sometimes silence has the severest criticism.

NOTICE

Those of us who are blessed with good health have much to be thankful for, and too often do not fully appreciate such blessings.

When we are privileged to go about our everyday duties, come and go unhindered by any physical handicaps, we sometimes forget those that are not as fortunate as we.

We have a brother who has been an inmate of Massillon State hospital for over three years. His privileges are restricted and he appreciates company and mail. It has been suggested and I pass it along to all who are interested in our dear brother, that should any pass through Massillon, Ohio, stop and pay Bro. Royal Holl a Christian visit. If you can not visit him, drop him a letter or greeting, which he appreciates very much. He needs the prayers of the church as well as his companion.

By addressing a card to Bro. Royal Holl, Massillon State Hospital, Massillon, Ohio, we will help brighten his days, give him something to absorb some of his time and "help bear his burdens."

Paul R. Myers.

NEWS ITEMS

LOVEFEATS SERVICES

Sun. Sept. 25—Mt. Dale, Md.
 Sat. Oct. 1—Plevna, Ind.
 Sun. Oct. 2—Walnut Grove, Md.
 Sat. Oct. 8—Mechanicsburg, Pa.

DALLAS CENTER, IOWA

We were happy to have visiting ministers with us through this summer. Bro. and Sister Paul Myers and group were with us over one Sunday on their way home from conference. Bro. Myers gave us two good messages. The following week Bro. and Sister L. W. Beery and family were with us several days. Bro. Beery favored us with a profitable message one Thursday evening.

We had a happy surprise on July 24th when Bro. and Sister Replogle and family walked in for morning services. We enjoyed fellowship with them for a few days. Bro. Replogle gave us two inspiring sermons on Sunday, and on Monday evening. On Tuesday evening he requested the home ministers to speak. There were short and helpful messages by Brethren W. S. Reed, Orville Royer, Joseph Flora and Ray Reed. Bro. Replogle closed with a message of exhortation to always be faithful. May God bless them as they go to new fields of labor.

Again we were surprised on Aug. 12th to hear that Bro. Henry Besse was in our midst. He consented to preach for us in the evening. He

gave us a fitting message on the church and its purpose. He with his family were on their way home from a vacation. We were made happy on all these occasions to have all these dear brethren and sisters with us. We hope they will come again.

Our hearts also rejoice to know that two precious souls wanted to take Jesus as their Savior. They were baptized on July 24th. The Lord has been working in our midst and He does answer prayer. May they ever find Him more precious as the years go by. Oh, that others might know Him too!

We are looking forward to our revival meetings which begin Oct. 16th. They will continue for two weeks and close with a Lovefeast Oct. 29th and 30th, the Lord willing. Bro. James Kegerreies from Pennsylvania will be our evangelist. Pray for our meetings, that souls will be saved and God be glorified.

We would be glad to have all who can, come and be with us during our meetings.

Sister Ethel Beck, Cor.

OBITUARIES

LEVI S. CASSEL

Son of Simon and Elizabeth Engle Cassel, was born April 8, 1868 near Bradford, Ohio. He departed this life on Aug. 20, 1949, at the age of 81 years, 4 months and 12 days, at his home near Shiloh.

He was united in marriage to Dora Honeyman on Nov. 6, 1892. To this union were born three children,

Raymond of Phillipsburg, Enos of Taylorsburg and Mrs. Dorothy Beery of Union, also a foster son, Edward Applegate; and one sister, Alice Martin of Greenville.

About 1908 they united with the Church of The Brethren. In later they changed their membership to the Dunkard Brethren church at Englewood, Ohio, where he was a faithful member to the end. He was a devoted husband and father.

He leaves to mourn his departure the widow, Dora, four children, eight grandchildren, two great-grandchildren and a host of relatives and friends.

Funeral services conducted by Elders J. P. Robbins, Herbert Parker and L. W. Beery.

CONCLUSIONS OF THE BRETHREN

Annual Meeting of 1819

Lord's Supper

Whether we could break the bread (of Communion) without having a supper? We hold, that we ought by all means in all the exercises (ordinances) look to the testimony of Jesus and his example for the Lord Jesus, shortly before his suffering, when he instituted the Lord's Supper, after he had washed his disciples' feet, he did eat the supper with them, where he also dipped the sop, and gave it to Judas. Jno. 13:26.

Mark 14:18, "And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me."

Marriage Ceremony

How it is considered, that brethren receive other preachers (from other denominations) into their houses, in order to solemnize the marriage of their children after the manner of the world. Considered, that matrimony is a solemn matter, whether we commence it with or without a blessing, and hence we think we should have so much love for our children as to be concerned that they might enter upon the state with a blessing; and we believe no man can communicate such but he is animated by the Holy Spirit, by whom he will also be led into all truths. Hence we should have our children married by a brother who is authorized to do it, with a blessing and brief exhortation; also without too great superfluity of meat and drink, so that we can believe to be pleasing to God—for all extravagance is sin.

Remarriage

In a case of a woman

marrying a man who had left his wife, both were considered adulterers while that first wife lives, according to the declaration of the Apostle Paul, Rom. 7:2-3; and that the church could not receive them as members until the first marriage was dissolved by death, and then only upon heartfelt sorrow and repentance. But if those who are in such condition would for the sake of God (and their salvation) firmly resolve and actually live separate (and apart from each other), with godly sorrow for their former transgression, they might find grace and be reconciled with God (through Christ.)

Annual Meeting of 1821

Non-lawing

Whether an ordained brother may collect debts by the power of the law? Considered, that no brother, much less one that is ordained, has a right to do so according to gospel doctrine, neither for himself nor for another.

Close-communion

How far brethren have liberty to commune with men who do not strictly adhere to the truth, was con-

sidered in council, thus: That it is very dangerous to commune with such people as do not hold entirely the doctrine of Christ, since the apostle says, "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God-speed." II John 10; and the counsel is, to give them no liberty to speak in our meetings.

Non-Swearing

How far a brother is at liberty in giving testimony, to speak the truth before the higher powers, inasmuch as different forms are presented to brethren? Consider, that a brother by no means should take the liberty to lift up his hand, but should obey simply the counsel of the gospel, saying yea, if it is yea, and nay, if it is nay: "For whatsoever is more than these cometh of evil."

Acknowledgement

What is to be done when a member commits a fault which is not between brother and brother, but publicly, against the gospel: Considered, that such a member (provided it is no crime, such as stated in I Cor. 5) should always make ac-

knowledge before the church.

Annual Meeting of 1822

Worldly Office

Whether a brother might serve in a worldly office or as a juryman, was considered, that no follower of Jesus can serve in such, and if he could get relieved with money (by paying a fine), he should not serve herein.

Dress Question

How it is considered, when members will not heed the counsel of love of the brethren, with regard to conforming to the world in clothing. It was considered, for the third time in the great council, that when a member has been admonished in love once and again, we would not break bread with such. But at this meeting it has been considered, that when they will not receive counsel in love, we could not hold such member in full fellowship according to the gospel. Also such who permit those high fashions in their children who are yet under their control, and especially the bishops and ministers in the church should be examples of the flock.

Debts

How it is viewed when a brother assigns his property to another, with a view to defraud his neighbors (creditors). It is considered, that we can not hold them in fellowship.

Adultery

With regard to persons who live in adultery, it was considered that they could not be received into the church as long as they lived in such condition.

Annual Meeting of 1827

Concerning members who engage in the raising of tobacco? Considered, that members should have nothing to do with such things, by which so much mischief is done, and so many men (and women too) are led captive, as is the case with tobacco.

Annual Meeting of 1828

Lodges

Whether a brother can belong to the Freemasons and still be a brother (in the church)? Considered, that it can not be.

Elections

Whether brethren may go to the elections? It is the opinion of most of the brethren that we should keep

ourselves free (clear) of them.

Anointing

Whether a member might be anointed more than once, was considered and decided, that it may be done on request of the sick person.

Re-Baptism

Whether a person may be received into the church, having been immersed but once? It is the counsel to be better that they should be baptized again in the true order.

Holy Kiss

Whether the holy kiss should have a place at foot-washing (between those who serve and those who are served); and at the breaking of bread? Consider, that it should be. The new commandment John 13:34-35 brings it very near to both ordinances, and a lovefeast without this token of love would scarcely deserve the name.

Fallen Members

Whether, if a member sees another member commit sin publicly against truth, the first is in duty bound to speak privately to the failing member, or (at least to) present the case to one of the

leading brethren? Considered, whether to do the first is as a member may choose but to do the latter remains his duty, inasmuch as public sins cannot be atoned for between member and member.

Annual Meeting of 1830

Sick Accepting Christ

Whether a minister may break the bread of communion and communicate the cup of thanksgiving to a sick person who is not a member? Consider, as contrary to our faith and conscience, and as more advisable to point or direct the sick to Christ and inward communion. Another question presented and answered, that sick persons, who wish to be baptized, but feel too weak, might be received under the promise, that if restored to health they would submit to the command and ordinance of Christ, and in case of their death they may find comfort in the reflection that God sees their good intentions, and may accept them for the deed.

Annual Meeting of 1831

Salutation

Whether it could be approved of when the brother-

ly kiss is so often omitted, even at meetings and love-feasts? Considered, no, not at all.

Debts

How to do when a brother is indebted to another, and becomes insolvent? Answer, The church should deal with him according to the circumstances or degrees of aggravation, according to the word of God.

Annual Meeting of 1833

Baptism

Whether we are to immerse at baptism once or thrice? It was considered, that we cannot deem any other baptism as valid, according to the word of God, but a threefold immersion.

Close-Communion

Whether a person may be admitted to our communion or breaking of bread, who is not baptized according to gospel (as we understand it)? Considered, no.

Sister's Preaching

Concerning a sister preaching. Not approved of; considering such sister being in danger, not only exposing her own state of grace to temptation, but also causing temptations, discord,

and disputes among other members.

Annual Meeting of 1835

Colored People

How it is viewed to receive colored people into our church? Considered, to make no difference on account of color.

Shows

How it is considered when members go with their children to shows? Considered, it should not be.

Receiving Ministers

How is it considered, if ministers move into churches where there is no ordained elder, whether they can be received where no bishop is present? No there ought to be one or more bishops invited for the occasion, or the matter postponed to another time. Meanwhile, those new comers may serve in their office as guests.

Running a Tavern

How it is considered when brethren keep tavern? Considered, as entirely unbecoming for brethren.

How can we expect a harvest of thought, who have not had a seedtime of character.

FOXES BOOK OF MARTYRS

Chapter IV—Continued

A Widow and Her Sons Are Slain

Symphorosa, a widow, and her seven sons, were commanded by Trajan to sacrifice to the heathen gods. Refusing to obey, the emperor, greatly enraged, ordered the woman to be carried to the temple of Hercules, where she was scourged, and hung up for some time by the hair of her head. A large stone was then fastened to her neck, and she was thrown into the river and drowned.

Her sons were fastened to seven posts, and being drawn up by ropes and pulleys, their limbs were dislocated. These terrible tortures not affecting their resolution, they were then slain in the following manner: Crescentius, the eldest, was stabbed in the throat; Julian, the second, in the breast; Nemesius, the third, in the heart; Primitius, the fourth, in the middle; Justice, the fifth, in the back; Stacteus, the sixth, in the side; and Eugenius, the youngest, was sawn asunder.

Alexander, Bishop of Rome, and Others

About this time Alexander, bishop of Rome, after filling that office for ten years, was martyred, as were his two deacons, with many thousands of other Christians.

Eustachius, a brave and successful Roman commander, was ordered by the emperor to join in an idolatrous sacrifice, to celebrate some of his own victories; but his faith was so great that he nobly refused to obey. Enraged at his disobedience, the ungrateful emperor, forgetting the services of his brave and skillful officer, sentenced him, with his whole family, to be slain.

It is told that, during the martyrdom of two brothers, named Faustines and Jovita, their torments were so many, and their patience so great, that Calocerius, a heathen man, was struck with admiration, and exclaimed, in a kind of ecstasy, "Great is the God of the Christians!"—for which he was at once put to death by the crowd which had gathered together to witness the barbarous spectacle.

The Christians Appeal to Hadrian

Hadrian, who became emperor when Trajan died, was appealed to by Quadratus, bishop of Athens, to spare the Christians. He listened to the bishop's explanation of their faith, and was so struck by it that he stopped the persecution. He indeed went so far as to command that no Christian should be punished on the score of religion or opinion only; but their enemies then began to hire false witnesses, to accuse them of crimes against the state or civil authority.

Anthia, a Christian woman, who gave her son, Eleutherius to Anicetus, bishop of Rome, to be brought up in the Christian faith, was afterward beheaded with her son. Justus and Pastor, two brothers, also met a like fate in a city of Spain.

Hadrian died in the year 138, having ordered the cessation of the persecutions against the christians some years before his death.

Antoninus Pius

Antoninus Pius succeeded Hadrian. He was so good a monarch that his people gave

him the title of "The Father of Virtues." Immediately upon his accession to the throne, he published an edict ending with these words: "If any hereafter shall vex or trouble the Christians, having no other cause but that they are such, let the Christians be released, and their accusers punished."

This stopped the persecution, and the Christians enjoyed a rest from their sufferings during this emperor's reign, though their enemies took every occasion to do them what injuries they could. The piety and goodness of Antoninus were so great, that he used to say that he would rather save one innocent man than destroy a thousand of his adversaries.

DIARY OF A BIBLE

January 15. ..Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess, Another New Year's resolution gone wrong.

February 2. Cleaning day. I was dusted with other things and put back in my place.

February 3. Owner quickly picked me up and rushed off to Sunday school. He did not open me, however.

February 23. Cleaning day. Dusted and put back in my place. I have been down in the lower hall since my trip to Sunday school.

April 2. Busy day. Owner had to present the lesson at a church society meeting and quickly looked up a lot of references.

May 5. In grandma's lap. She let a tear fall on John 14:1-3.

May 7, 8, 9. In grandma's lap every afternoon now—a comfortable place.

May 10. Grandma's gone. Back in my old place. She kissed me good-bye.

May 30. Baby born here today. They wrote its name on one of my pages.

June 19. Had a couple of four-leaf clovers put in me today.

July 1. Packed in a trunk with a lot of other things. Off for a vacation.

July 7. Still in the trunk.

July 15. Still in the trunk.

July 20. Still in trunk; almost everything else taken out.

July 25. Home again in my old place. Quite a journey

though I do not see why I went.

August 2. Rather stuffy and hot. Two magazines, a book, and an old hat on top of me. Wish they would take them off.

August 9. Cleaning day. Dusted and put back again.

August 16. Cleaned again with especial care and put in a prominent place on the library table. Heard them say that the minister is going to be here for dinner.

August 20. Owner wrote date of grandma's death in my family record. He left his glasses between my pages.

December 31. Owner just found his glasses. Wonder if he will make any resolutions about me for the new year? Isn't this a funny world?

And what kind of a diary could your Bible write, that Bible on the book table in your living room?

Sel., Sister Paul Myers.

COMFORT OF THE SCRIPTURES

O thou afflicted, tossed with tempest,

Beset with troubles great and sore,
Think not thy Father hath forgotten,

That He will favor thee no more.

Think not thy way from Him is
hidden,

And Him unmindful of they tears;
Think not thy pray'rs tho' yet un-
answered,

Have fallen on unheeding ears.

Not willingly doth He afflict thee;
'Tis not in anger that He grieves;
But whom He loveth them He
chastens,

Yea, scourges all whom He re-
ceives.

Too wise is He, too good and faith-
ful,

The chast'ning rod betimes to
spare,

For so His children are made per-
fect,

And grow into His image fair.

Some flow'rs bloom best in shaded
places;

Some lives grow beautiful thro'
pain;

The branch that has been purged
by pruning

More fruit, and better, bears
again.

Unless "the corn of wheat" be
planted,

No sheaves the reaper's arms can
bear;

Unless we suffer here with Jesus,
We cannot in His glory share.

Then think not strange "the fiery
trials,"

The furnace heated sevenfold;

When God sufficiently hath tried
thee,

From then shalt thou "come forth
as gold."

Lift up the hands that hang down
feebly!

Confirm the weak and trembling
knees!

The pain endureth but a moment;
The glory—long eternities!

—By T. O. Chisholm.

Sel., Treva Brumbaugh.

SENTENCE SERMONS

The chief thing in living a
righteous life is, to love to do
the Lord's work and obey
His commandments.

To be a Christian means
the same as, for Christ to
live over again on this earth.
—J. E. Dettra.

It is better to be silent and
be thought a fool, than to
speak up and be a fool.

Read the best books first,
for you may not have a
chance to read them at all.

Wishes are the echoes of a
lazy will.

It is easy to look down on
others, but to look down on
ourselves is the greatest dif-
ficulty.

Any fool can find faults
that the wise cannot remedy.

Death is more universal
than life: Everyone dies, but
not everyone lives.

ADULT SUNDAY SCHOOL LESSONS

Oct. 2—I Cor. 5:1-13.
 Oct. 9—I Cor. 6:1-10.
 Oct. 16—I Cor. 6:11-20.
 Oct. 23—I Cor. 7:1-20.
 Oct. 30—I Cor. 7:21-40.
 Nov. 6—I Cor. 8:1-13.
 Nov. 13—I Cor. 9:1-27.
 Nov. 20—Thanksgiving—Psa. 65.
 Nov. 27—I Cor. 1:1-16.
 Dec. 4—I Cor. 10:17-33.
 Dec. 11—I Cor. 11:1-16.
 Dec. 18—I Cor. 11:17-34.
 Dec. 25—Christmas—Isa. 53.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 2—God Appears in the Burning Bush. Ex. 3:1-10.
 Oct. 9—God's Presence With Moses. Ex. 3:11-22.
 Oct. 16—Signs Given to Moses. Ex. 4:1-17.
 Oct. 23—The Tasks Increased. Ex. 5:1-14.
 Oct. 30—Moses and Aaron Go To Pharaoh. Ex. 7:1-13.
 Nov. 6—The First Born Slain. Ex. 12:29-39.
 Nov. 13—Crossing The Red Sea. Ex. 14:13-31.
 Nov. 20—Thanksgiving. Psa. 103.
 Nov. 27—Supplies From God. Ex. 16:4-21.
 Dec. 4—Rest Enjoined. Ex. 16:22-36.
 Dec. 11—The Ten Commandments. Ex. 20:1-23.
 Dec. 18—The Golden Calf. Ex. 32:1-24.
 Dec. 25—Visit of The Wise Men. Matt. 2:1-15.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

INVESTING FOR ETERNITY

Every person is daily investing for Eternity. Each day's bit gradually shapes us for our eternal destiny. As a basis for considering this subject let us notice several ways of making investments, as recorded in the Scripture. As a sample read Matt. 26: 1-16.

Temporal investments are made largely with the following two reasons in mind: first, the soundness or security of the investment and second, the possibility of the investment bringing the desired results. Do we consider these points as we journey toward eternity? Our lives are one continual investment toward an ultimate goal. It is astonishing how much time and effort we spend along the way.

Many of the Jewish lead-

ers had invested in power and honor as their goal. It came necessary to get rid of Christ if they wished to reach this goal. Any investment that will not stand Christ's presence and fellowship is unsound and can never last for eternity. What had they to gain?

Mary invested her dignity and her resources to supply Christ's needs. He tells us that she anointed His body for burial. Mary must of remembered what Christ told her. She also believed what He taught and loved Him because He was willing to suffer for others. She was willing to sacrifice to show her love. Mary looked to Christ as her Savior. What had she to gain?

Judas invested his time, his influence and his ability to recognize Christ, all for a few pieces of silver. Apparently gold and silver was his

weakness and, as usual, the devil tempted him at his weak point. Judas had training with the best teacher but still failed to have a definite spiritual attitude toward true values for eternity. What was he to gain?

What talents, what training, and what opportunities have we had? How well established is our spiritual attitude toward eternity? Are we certain that we are not comparing spiritual values with carnal values?

Judas placed a value on Mary's actions. Apparently he classed her as poor mannered, extravagant, and even lazy because she was not helping Martha. Christ immediately told him what investment is best. "She hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always." Matt. 26: 10-11. There is a time that we should, and I believe are required, to administer to the poor, but first we must accept Christ and through His directions be reconciled to our Heavenly Father.

By our giving of the time or blessings entrusted to us, we can often send someone else to work for the Master.

Sometimes it becomes our duty to do individually, tasks that He may fit us for.

Can we truly be investing for Eternity and not have time for Christ and the duties involved? What spirit prompts us to give? We are commanded to lay up as the Lord has prospered us. "Upon the first day of the week every one of you lay by him in store, as God hath prospered him." I Cor. 2:16. Actually can we be interested in eternity and not have time for Christ and the things He taught us through His followers?

How much did He invest for us? Shall we not receive directly proportional to our investments for Him? Hourly, daily, yearly—dear reader—are you investing for time or for Eternity?

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." Matt. 6:19-21.

NONCONFORMITY

D. W. Hostetler

Part I

Now abideth pride, fashion, extravagance, these three, but the greatest of these is pride.

Turn with me to Romans 12:2. Here Paul is stating a principle and gospel principles are eternal. They come from God. They are divine. They never change—neither can man change them. That the book teaches nonconformity, Gospel plainness and simplicity in our lives cannot be denied.

I wish to discuss the dress question as it touches or is related to the principle of nonconformity. The position of the Dunkard Brethren church on this subject is, in short, coats with standing collars for the brethren, no neckties, the sisters wear plain hoods and bonnets and dresses made in a modest style without ruffles and unnecessary appendages.

Now if we could work out a method that would serve our purpose in carrying out and maintaining the principle better than our present method, I would be willing to make a change. But as long

as this isn't done I am going to stick eternally to the form and methods we now have. One thing is sure, we cannot maintain the principle by following the ever changing styles and fashions of the world.

There isn't any other doctrine emphasized in the Book of God more than unity—unity in teaching, we shall all speak the same things; unity in faith, one Lord, one faith; unity in practice, let us walk by the same rule, let us mind the same thing. The idea that the followers of God should be all alike is very clearly taught in the parable of the shepherd and the sheep. A sheep is a sheep and a wolf is a wolf and in their nature they are living far apart. Of course, once in a while you will see a black sheep and it is true that a wolf sometimes gets into sheep's clothing. But who ever heard of a sheep getting into a wolf's garments?

We refer frequently to Romans 12:2 but it is a text direct to the point. In our effort at maintaining the principle of nonconformity, what is the spirit that prompts our efforts? Was it not the spirit of the Gospel

BIBLE MONITOR

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that led our brethren to work out our present rule? No one who has any respect for our fathers will question their motive and if it was the Spirit that led them in their work, we are right. Now if the spirit of Jesus Christ controls us, we will conform to him in his teaching, manner of living, in humility and simplicity. On the other hand, if we follow Madam Fashion with her ever changing styles, it is undeniable that Madam Fashion controls us. The spirit that leads an individual to conform to the world leads him

to the show, the ball room, to satisfy his mind with pleasure. Amusements darken, deaden, and deceive the soul, but the Spirit of the perfect will of God will lead him on a mission of doing good and leading a life of simplicity.

The second proof for our nonconformity in dress is drawn from I Timothy 2:9 and I Peter 3:3. The teaching of these two apostles is too plain to be denied. Adornment must be in modest apparel. Gold, pearls, and costly array are forbidden. There is this issue—who shall determine what we shall or shall not wear? An elder said to me not long ago in a conversation regarding the wearing of neckties: "The necktie is a matter between the individual and God. If he feels that it is wrong, he should not wear it. But if he does not feel that it is wrong, he may wear it." This is absurd. Where does God have any hand in such an arrangement? Settled in this way it would be a matter between the individual and himself. If such a method were applied to all questions and issues, there could be no

definite standard of church life. It robs the church of all questions and issues, there could be no definite standard of church life. It robs the church of all authority in directing the lives of the members that comprise the church. The matter of dress must be decided by someone and we are contending that God has given us the rule by which we should be governed. The church must take God's word as its standard of teaching and faith and practice and it is the duty of the church to see to it that none of its members live in open violation of the commands of God. To teach, as the elder referred to above, taught, is to give the members of the church unlimited liberty in the matter of dress, in consequence of which every style, variety, and manner of dress has been brought into the churches in the last few years.

The third reason for the position of the Dunkard Brethren is that plainness is the only system of church polity that can preach the Gospel to the poor in a way so that they can accept it. The poor cannot be at home

in the popular churches because they are too proud. The poor cannot dress in fine silks bedecked with diamonds and gold and pearls.

To make it more clear, turn to Luke 14:18. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor." Matt. 11:5, "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them."

In this we see that Christ came into the world on a mission of salvation. He lived a life of simplicity. He preached such a Gospel that the poor could understand and accept it. He gave the church the great mission of preaching the Gospel to the world and it must be done in the same way that Jesus did, so the poor can accept it and feel at home in the church today, just as they did in the time of Christ. Therefore the church must dress in a humble way and ministry must be a humble ministry in order to preach the Gospel as Jesus did. We must have a ministry that is anointed with the spirit of

humility. It is true that a preacher will build a church largely like himself. Logically we need a ministry that is like the church we are trying to establish. In concluding this thought I refer the reader to the case of the rich man and Lazarus. The rich man fared sumptuously every day. Here is conformity to the world clearly set forth in, that this rich man was clothed in purple and fine linen. There were two things the Lord had against this rich man. One was that he was dressed in the latest style and finery and the other was that he cared nothing for the poor. That this man was proud cannot be denied.

Our fourth reason for plain dressing is based on the doctrine of transformation. To be "transformed by the renewing of the mind" is to change the disposition and temper from a state of enmity to God and his law into the image of God or into a disposition and temper conforming to the will of God. This carries with it the idea of a change of heart, or a regeneration, which is to renew or restore. Regeneration is the process

of refining or purifying and in this process of refinement the love and desire are changed. Instead of the desire to follow the styles and fashions of the world, the individual has the desire to conform to the Gospel teaching which is separation from the world.

A gospel conversion changes a man inside and outside, as well, for there will be an external manifestation of that which is within. "But," someone says, "if the heart is right, all is right." True, but if the heart is right, gold and beads for adornment and the latest styles for the body, will not be worn. This is not only a violation of the doctrine of regeneration but it is also a heathenish practice. If I wanted to practice heathenism I would go to India or China and study the art of wearing jewelry. I would learn how to wear the ankle rings, the bracelets, and nose-rings. I would stay there until I became a graduate in the profession. Then I would come back and show the rest of the folks how to practice heathenism.

Now let us take an example of two persons, both

of whom are following the styles of the world. They hear the Gospel preached, become convicted of sin, and unite with the church. The one dresses just as he has always dressed and goes where he has always gone. Where is there any evidence of a change of heart? The other person conforms to the established order of the church. He quits places of worldly amusements. He is in Sabbath school and prayer service. Instead of spending his money and time at the lodge and theater, he promotes church work with his time and money. Now which of the two is really showing the fruit of transformation or a change of heart? II Thess. 5:22 will bring it a bit closer. Paul says, "Abstain from all appearance of evil." Then to "be transformed by the renewing of the mind" is to change the form, or to change the shape or appearance—to metamorphose. The same word is used in describing the transfiguration of Christ, where it clearly means a change of outward appearance.

In II Cor. 3:18 we have the work of transformation even more clearly stated: "But we

all with open face beholding as in a glass the glory of the Lord, are changed into the image from glory to glory even as by the spirit of the Lord."

Now I think that we as a people teach more real change of heart than any other. Note what Jesus says in Matt. 6:20-21: "But lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is there will your heart be also." What does Jesus mean when he speaks of the heart? He means our affections. Paul says, "Set your affections on things above, not on things on the earth. For with the heart man believeth unto righteousness."

Again, Jesus says, "A good man out of the good treasure of the heart bringeth forth good things and an evil man out of the evil treasure bringeth forth evil things." From these texts it is seen that when Christ speaks of the heart he means affections. So, when we speak of a change of heart we mean a change in the objects of our affections—change from the

things of the world to the things of heaven. And when the heart or affections is thus changed, it will be manifest in the life, for it is said that "by their fruits ye shall know them," and now after this change he is a good man and a good man out of his heart will bring forth good things. It is an evil thing to follow the ever-changing styles and fashions.

Montpelier, Ohio.

THE DEFENDING OF OUR FAITH

By Wm. Root

Part 3

Belief never made the Jews, mentioned in John 1:12, the sons of God. It was birth, belief only gave them "power to become the sons of God," in the appointed way, through the Word. Abstract belief or, "faith not made perfect by works," never made one a son of God by being "born of God." "Devils believe and tremble," but that does not make them sons of God. Jas. 2:19; I Jno. 5:1.

It is the Word of God in us, which makes us bear fruit, faith, repentance, con-

fession, baptism. Men's mistake is in saying that the Word and Spirit saves before the fruit of baptism is born.

We are quickened by the Word, Psa. 119:50, 93, 154; but that is not birth. Begotten by the Word, but that is not birth, Jas. 1:18. These may take place and no birth follow, or mayhaps a still birth, "of blood, of flesh, or of man." Jno. 1:14.

To be born of God," means to be born in God's way, "Of the Word of God." I Pet. 1:23. John 3:3-5, tells how it is done, "of water" and "of the Spirit." There is no birth of water taught in scripture, except through baptism.

Nowhere in the Bible is it said infants are sinners. We do not say that infants need no atonement, but we do say when Christ died he took away the sin of the world. The Adamic sin, the original sin, called the in-bred sin, we believe that when a little child is born into the world it is born in a state of innocency, sinless and pure, but with a carnal nature, which is subject to sin as Adam was. Christ by His death atoned for the Adamic

sin, if not, then we are still accountable for Adams sin, and Christ's death a failure. 8:7..

The child is not a sinner until it sins. God does not bring a child into the world and then start it on the road to hell. Christ redeemed mankind, infants included, when He died. Death was passed upon all men, by Adam's sin, Rom. 5:12, that penalty has not been removed, but his sin has been atoned for.

The sinner is commanded to be converted, which means to turn, to turn from a life of sin, and "become as a little child," which implies, as stated above, a state of innocency, sinlessness and purity. Matt. 18:3. If this is not true, conversion is not what it is conceived to be, but is useless. True, the sentence of death passed upon the infant as all others, and is the only penalty not removed by the death of Christ.

The infants nature is the same as Adam's, carnal, and so it remains until death. But the carnal mind, carnal nature may be brought under subjection to the will of God, through conversion, for "The carnal mind is not sub-

ject to the law of God, neither indeed can be." Rom. 8:7..

When the carnal mind is brought under subjection to the will of God, the carnal nature is changed, and "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1-2.

Some time ago the writer corresponded with a certain pastor who first contended that we Dunkard Brethren baptize by the authority of Christ, which is right, then he changed his mind and contended that we baptize by the authority of the "Trinity." Well, Jesus said "All power is given unto me," then He tells us to baptize "into the name of the Father, and of the Son, and of the Holy Ghost."

Any child can see how we can baptize into three names by three acts, but how to baptize into three names by one act has never been shown. Yes, we may baptize by the authority of the Trinity, (for there is unity

in the Trinity) but we can not baptize into the three names in the Trinity, by one act. Our correspondent claimed to bury in baptism those who are spiritually alive, and has then resurrected before burial. We bury before resurrection.

He also claimed that we are to be baptized into likeness of Christ's burial, since Christ was buried, supposedly on His back, hence his backward action in baptism. We baptize our converts into His death, Rom. 6:3-5, where his blood was shed, and thus come in contact with the blood that cleanses from sin. To the contrary he baptizes into His burial, where no blood was shed, and so never comes in contact with the blood that cleanses from sin.

True, He died once, was buried once, arose once, but that does not prove we can baptize into the three names of the Trinity by one act. Christ died once, was buried once, arose once, but no single act caused His death. No single act buried Him, no single act brought Him from the tomb. The suffering in the garden, the buffeting, the nails, were repeated acts. The wrapping in the grave

clothes, the placing in the tomb, the sealing of the tomb, were repeated acts. The rising in the tomb, the breaking of the seal, the coming forth from the tomb were repeated acts.

Christ may act as agent for the Trinity, but it takes three things to secure our salvation. First, the grace of God "through faith," Eph. 2:8, evidenced by baptism into "the name of the Father."

Second, blood of Christ "through faith in His blood, evidenced by baptism into the name of the son." Third, sealing of the Spirit, Eph. 1:13, "after that ye believed," evidenced by baptism into the name of the Holy Ghost. Eph. 2:8; Rom. 3:25; Eph. 1:13.

Do away with any of these and you are lost. Baptism into each name shows faith in each. Baptism, preceded by genuine faith and repentance secures remission, salvation, and the bestowal of the Spirit. Matt. 28:19-20; Mark 16:15-16; Luke 24:46-47; Acts 2:37-38.

May God have His way with us, is our prayer. The end.

Great Bend, Kans.

WISDOM

Ethel Beck

Part I

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." James 1:5. When we ask for wisdom of God, what do we expect Him to give us? Do we expect Him to fill us with a volume of knowledge of eternal things? He has commanded His children to "get wisdom and understanding," "grow in knowledge of our Lord and Saviour." We are to be "filled with the knowledge of His will in all wisdom and spiritual understanding." It is our duty to get all the knowledge of the word that we can. That is not what He said we should ask for.

"A wise man will hear, and will increase learning; and a man of understanding shall attain to wise counsels." Prov. 1:5. Wisdom does not necessarily mean much knowledge and learning. A person may have a very good knowledge of the Bible, be able to quote whole chapters by memory, and yet not have

wisdom. Wisdom is: the ability to judge soundly and deal with facts as they relate to life and conduct knowledge, with the capacity to use it; perception of the best ends and the best means. Many of the scriptures connect wisdom with an understanding heart. The person with wisdom acts according to his good sound judgment with discretion. Yet for the best interest of all concerned. It would be a person with tact in dealing with others. We gain wisdom by experience.

The wisest thing a person can do is to seek their soul's salvation and obey God. "And unto man he said, behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job. 28:28. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth forever." Psal. 111:10.

How were the wise virgins different than the foolish ones? They used wisdom in making preparation for the uncertainty as to the time of the bridegroom's coming. Dear reader, are you as the

wise in making preparation for Christ's coming?

The Christian is wise who seeks to win others to Christ. "The fruit of the righteous is a tree of life; and he that winneth souls is wise," Prov. 11:30. This is one place we realize our lack of wisdom. We need to ask God to direct us in dealing with precious souls. We should have some knowledge of the Word. We need much wisdom that we might say the right words lest we do more harm than good. We may do too much talking and spoil the effect of the message. Sometimes just a statement is enough to stir one to consider their soul's welfare. We need to depend much on God's wisdom to direct us in this work. We remember how the Spirit spoke to Philip to go up and talk to the Eunuch. He was reading the prophecy concerning Christ but did not understand it. Philip had a good opportunity to use that in pointing to Christ who fulfilled it. Thus a soul was saved and went on his way rejoicing.

"My son, if thou wilt receive my words, and hide my commandments with thee;

so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and seachest for her as for hidden treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: He is a buckler to them that walk uprightly. He keepeth the paths of judgment and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh forward things." Prov. 2:1-12.

We see that it requires effort to find wisdom. Seek and search for it as for hid treasures "then shalt thou

understand the fear of the Lord, and find the knowledge of God." If we do not put forth the effort and hard work and apply our hearts to it, can we expect God to grant us this wisdom and understanding? The more we learn about the Bible; under what circumstances it was written; to whom it was written, and how they lived and worshipped, the better we will understand those conditions. If we have the knowledge of God's dealings with His people, He can qualify us with better wisdom to deal with people.

An understanding heart is a mark of wisdom. "It is as sport to a fool to do mischief: but a man of understanding hath wisdom." Prov. 10:23. "Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known." Prov. 14:33.

Solomon realized his littleness as a king. He knew he had a large multitude of people to rule over. He felt incapable for the position. God came to his rescue and gave him his choice of whatever he desired. His choice

was, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" 1 Kings 3:9. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt." 1 Kings 4:29-30. God did not give it sparingly but abundantly or liberally. Solomon exceeded all before and all that would come after, except Christ. People marvelled at his wisdom and the way he decided things in judging the problems that they brought to him.

Our elders need to ask God for an understanding heart that they may have wisdom to rightly decide the problems that are brought to them. We all need to seek wisdom of God in making decisions where the welfare of others is concerned. We also need to ask God for wisdom in solving our own problems in our lives.

(Continued.) Dallas Center, Ia.

NEWS ITEMS

CHANGE OF ADDRESS

Please note the new addresses for the following Ministers:

W. E. Bashor, P. O. Box 826, Turlock, Calif.

Lawrence Kreider, Rd. 2, Covington, Ohio.

Addison Taylor, Rd 1, Buffalo Mills, Pa.

LOVEFEAST SERVICES

Sat., Oct. 8—Eldorado, Ohio.

Sat., Oct. 8—Mechanicsburg, Pa.

Sat., Oct. 15—Berean, Va.

Sun., Oct. 16—North Lancaster County, Pa.

Sat., Oct., 22—Englewood, Ohio.

Sun., Oct. 23—Waynesboro, Pa.

Sat., Oct. 29—Dallas Center, Ia.

Sat., Oct. 29—Orion, Ohio.

ELDORADO, OHIO

The Lord willing, the Eldorado church will hold their Lovefeast services, Oct. 8th, at 7:30 EST. Bible study Sunday morning at 10 a. m. Come enjoy these services with us.

Herbert Parker,
R. 1, West Milton, Ohio.

GOSHEN, IND.

We held our annual Harvest meeting on Sept. 5th, with Bro. Elzie Welmer of the Plevna congregation in charge. He gave the message both forenoon and afternoon. His messages are clear, plain, and

easily understood if people want to understand. We had good local attendance and a large representation from Pleasant Ridge with us. May God bless all who were present.

Our series of meetings will begin Oct. 23rd and are to be conducted by Bro. Paul Myers of Greentown, Ohio. Pray for him and all of us that these services may redound to God's glory.

Sarah E. Yontz, Cor.

KANSAS CITY, MO.

Our fall series of meetings closed on the fourth of September with a lovefeast on the evening before. We have much reason to rejoice in these meetings as another soul accepted Christ as his Savior, and we know that even the angels in heaven are rejoicing with us. John Ruschhaupt, companion of Sister Lola Ruschhaupt, was baptized into the church on Monday morning, Sept. 5th.

We enjoyed having Bro. Dale Jamison, of Quinter, Kans., with us for these services. He brought us many inspiring messages from God's Holy Word. May God bless him in his labors. We rejoice to have other brethren and sisters here with us from Quinter, Kans., and Dallas Center, Ia. May we all meet again soon.

Lola McMillin, Cor.

WAYNESBORO, PA.

We, the Waynesboro congregation held our fall council meeting Aug. 20, 1949. Business was conducted in a very spiritual manner with most officers remaining in

office for another year.

It has been decided to have our Lovefeast on Oct. 23rd. There will be all-day services beginning at 9:30 DST for Sabbath school. We expect to have Bro. Melvin Roesch of Wauseon, Ohio, with us for a two weeks revival beginning Nov. 14, 1949. We will be very glad for the presence of any who are able to attend.

Ruby Sowers, Cor.

SWALLOW FALLS, MD.

The members of the Swallow Falls congregation met in council, preparatory to our lovefeast, at 2 p. m., Aug. 27th. Meeting was opened by singing hymn 210 "For Christ and the Church," after which Bro. Keller opened the meeting by scripture reading and prayer.

Our presiding elder, Ray S. Shank, then took charge of the meeting. The visiting brethren's report was given and accepted. Arrangements were made for the lovefeast. An evangelist was chosen for 1950. On account of the lovefeast dates of the neighboring congregations conflicting so often with the Swallow Falls congregation, we thought it best to set a fixed date for our annual lovefeast. The Saturday before the last Sunday in August was chosen. The lovefeast is to be preceded by the evangelistic meetings.

All items of business were taken care of in a Christian manner. A collection which amounted to \$15.80 was taken. Bro. Shank led in closing prayer.

Bro. Ammon Keller and wife of Lebanon, Pa., came into our midst

and began our evangelistic meetings Aug. 26. Bro. Keller did not shun to declare the whole gospel in the ten-day revival which followed. He told us many good things. As an immediate result one young man desired baptism, which was administered Saturday prior to the lovefeast services.

Saturday, Sept. 3rd, at 2 p. m., we assembled for our annual lovefeast services. Visiting elders and ministers present were: L. B. Flohr, O. L. Strayer, Vienna, Va.; Emmert Shelly, Waynesboro, Pa., Clayton Weaver, Bethel, Pa.; Ray S. Shank, Mechanicsburg, Pa.; D. K. Marks, York, Pa.; Ammon Keller, Lititz, Pa.; and George Dorsey, Salisbury, Pa. The brethren gave us spiritual messages during the afternoon. In the evening about 50 surrounded the Lord's tables with Bro. Keller officiating.

Sunday morning at 9:30 we again assembled for our all-day meeting. We were made happy to have more visitors from neighboring congregations with us. After Sunday school and through the afternoon we listened to spirit filled messages from the various brethren. Dinner was served in the basement. We so much enjoyed having all the visiting brethren and sisters with us and invite them and others to come at any time.

Sunday evening Bro. Keller concluded his series of thoughts from "Are You Ready For the Judgment?" We pray that Bro. and Sister Keller may enjoy good health and continue in their efforts for the church as they did at Swallow Falls.

Since our last report Bro. Lawrence Beery of Union, Ohio, came into our congregation and gave us

a good message, as did also Bro. Paul Myers of North Canton, Ohio.

It is good to see and fellowship the few faithful who are still willing to uphold and preach the gospel of Christ in a dark and sinful world. For it is not he who only begins the race, nor he who gives up in the middle of the race that inherits salvation, but only he that endureth to the end shall be saved.

May we, as Dunkard Brethren members strive to endure to the end and not grow weary in well-doing, or luke-warm in our efforts for Christ and His kingdom upon earth.

Ruth Snyder, Cor.

OBITUARIES

LUTIE LITTLE BOHANNAN

Lutie Wilda Bohannan, daughter of Luther W. and Bertha A. Little, was born at Preston, Iowa, Sept. 24, 1901 and departed this life at the home of her devoted mother at 8:15 p. m. on Aug 24, 1949, aged 47 years, 11 months.

On Sept. 24, 1920, she was united in marriage to Henry Peters, three children was born to this union, two girls (twins) dying in infancy. Also Mrs. Margaret Wilms, of Ventura, Calif., who was born March 9, 1925, survives her mother, with two grandchildren, Sharon and Carolyn Wilms, aged 6 and 5 years old.

She was married to Perle Bohannan in July of 1928. She has one daughter, Dorothy Bohannan, born Aug. 27, 1937, who was 12 years old

on Saturday, Aug. 27, 1949.

These with the aged mother are left to mourn her loss, together with four sisters, namely: Mrs. Ethel Johnston, of San Francisco, Calif.; Mrs. Fred Claiborne of Hayward, Calif., Mrs. Vivian Mason of Baldwin Park, Calif.; and Mrs. Eleanor Palmer of Colton, Calif.; an aged uncle and aunt, and several cousins.

Mrs. Bohannan united with the Wesleyan Holiness church at Oak View Gardens, Calif., five years ago, and nearly four years ago after searching the scriptures much, felt she must walk closer to God and His holy word which Christ tells us, will be our judge in the day when God comes to judge us all. She desired to enter the Dunkard Brethren church in holy baptism, and to this belief she remained faithful until death. Her whole heart's desire was to get nearer and nearer to God, that she might glorify Him in all she said and done, if by life or by death, and to love her blessed Saviour more and more until He came to take her to himself for all eternity.

She expressed herself often to her mother during her last illness that in her wakeful moments this hymn came to her often, "Safe in the Arms of Jesus," and how she loved Him who bore all her sins on Calvary's cruel cross, and cleansed her with His own precious blood shed for all who want free and full salvation.

The services were conducted at the Dunkard Brethren church on Saturday, Aug. 27th, at 10:30 a. m. The message was given by W. E. Bashor, assisted by Clyde Schultz and Hayes Reed, with interment in

the Masonic cemetery in Modesto, there to wait for the first and best resurrection, when Christ comes for all who are ready and watching for him.

Many friends and neighbors gathered to pay their respect to one they learned to love, and to mourn her departure.

She has gone to be with her Lord. We would not call her back, but only feel we can prepare to meet our God and go to meet her there and see our Saviour face to face, whom to know aright is life eternal.

Dorothy Blocher, Cor.

CHARLES E. LORENZ

Charles E. Lorenz, son of Peter Lorenz and Mary Kaylor Lorenz, was born on Nov. 28, 1873, at Plevna, Ind.. He was the oldest of a family of nine children. He departed this life Aug. 26, 1949, at the age of 75 years, 8 months and 28 days.

On Oct. 13, 1901, he was united in marriage to Elizabeth Metz of Kokomo, Ind. To this union were born six children, three boys and three girls, four children having preceded him in death. A son, John of Elkhart, Ind., and Mrs. Alta Miller of New Paris, Ind., are still living.

In early life he united with the Church of The Brethren and remained in this church until the Dunkard Brethren church was organized, in 1926, when he became a charter member and remained a loyal members till death. He has lived in his present home near New Paris for the last 30 years. One of his greatest pleasures was to visit with neighbors and friends about

the church and its welfare.

He leaves to mourn his departure besides his widow and children one granddaughter, Mrs. Arlene Chabina; one great granddaughter, Christine, both of Dearborn Mich.; one grandson, Charles Lorenz preceded him in death; three brothers, Fred Lorenz of South Bend, Ind., George Lorenz of Greentown, Ind., and Jake Lorenz of Amboy, Ind.; three sisters, Mrs. Katie Harmel of Kokomo, Ind., Mrs. Mary Kendall, Greentown, Ind., Mrs. Tena Weimer of Wabash, Ind., and a host of relatives and friends survive.

Funeral services were held at the New Paris Church of The Brethren, conducted by Elder Minor Leatherman, assisted by Elder Harry Gundersman.

Sarah E. Yontz, Cor.

ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD

Rom. 8:28)

Just how this statement can be true Perhaps has often puzzled you; You've wondered how that "all things" could

Work out for your eternal good; How trouble, sorrow, and unrest, Could work together for the best; How this could be, you did no know, And yet, you felt, it must be so.

Now "all things" mean, both good and bad,

Yea, things that really make you sad;

It means your sickness and your health,

Your poverty as well as wealth; Of trouble you will have your share,

While in this world of toil and care;
But rest assured you have a Friend,
Who knows you life from start to
end.

Should God permit dark clouds
some day

To cast a gloom across your way,
Just take it as your Father's will;
You're in His care, He loves you
still;

Be not alarmed, nor be cast down,
'Tis through these trials you win a
crown;

All earthly sorrow soon shall cease,
While joys eternal shall increase.

There's much we do not understand,
But "all things" are within His
hand;

Remember, God's mysterious plan
Cannot be solved by mortal man;
But when we reach the land of rest,
We then shall see that He knew
best;

The things we had not understood,
We'll realize were for our good.

Sel., Treva Brumbaugh.

Respect is what we owe:
love is what we give.

FOXES' BOOK OF MARTYRS

Chapter 5

The Fourth Persecution: Under Marcus Aurelius, A. D. 163

Antoninus Pius was succeeded by Marcus Aurelius Antoninus Verus, who, although a good and virtuous ruler, seems to have been

ignorant of, or else indifferent to, the sufferings of the Christians, particularly in Asia and in Gaul. In both of these countries numbers of them were martyred in this fourth persecution.

Such were the cruelties then practiced that it is said many of the spectators shuddered with horror at the sight, and were astonished at the courage of the sufferers. Some of the martyrs were obliged to pass, with their already wounded feet, over thorns, nails, or sharp shells. Others were scourged till their sinews and veins lay bare. After suffering the most excruciating tortures, they were finally put to death by fire.

Story of Polycarpus

Polycarpus, a follower and convert of St. John the Evangelist, had served in the ministry of Christ for sixty years. The circumstances which led up to the cruel martyrdom of this aged disciple, then in his eighty-sixth year, are thus told by an ancient historian:

A young Christian man, named Germanicus, being sentenced to be torn to pieces by wild beasts on account of his faith, behaved

with such astonishing courage, that several of the spectators became converted on the spot to a faith which inspired such fortitude. This enraged others so much, that they cried out, "Death to the Christians!" In the disturbance which followed a certain Phrygian, named Quintus, lately arrived from his own country, was so much affected by the ravenous howls of the wild beast, that he rushed to the judgment seat and denounced the judges. For this he was at once put to death. Some enemies to the Christians then began suddenly to cry out, "Destroy all the wicked men! Let Polycarpus be sought for!" and soon a great uproar and tumult began to be raised.

Polycarpus, hearing that he was in great danger, escaped, but his hiding place was discovered by a child. From this circumstance, and having dreamed that his bed suddenly became on fire, and was consumed in a moment, he concluded that it was God's will he should suffer martyrdom. He therefore did not attempt to make a second escape when he had an opportunity of doing so,

and those who took him were amazed at his serene and cheerful countenance. After feasting them, he desired an hour for prayer, which being allowed, he prayed with such fervency that his guards repented that they had come for him. He was, however at once carried before the proconsul, condemned to be burned alive, and led to the marketplace.

The holy man still earnestly prayed to heaven, after being bound to the stake. Fire was set to the wood, and the flames grew hot; the executioners gave way to both sides, as the heat was intolerable. But all this time the martyr sang praises to God in the midst of the flames, remaining for a long time unconsumed therein, and the burning of the wood spread a fragrance around. Astonished at this miracle, but determined to put an end to his life, the guards struck spears into his body, when the quantity of blood that issued from the wounds of their victim put out the flames. After many attempts, however, they put him to death, and burned the dead body which they had not been able to consume

while alive. This extraordinary event had such an effect upon the people, that they began to worship Polycarpus as a god.

Story of a Roman Mother and Her Sons

Felicitas, a Roman lady of high rank and great ability, was a devout Christian. She had seven sons, whom she had educated with the most pious care. The empire being about this time grievously troubled with earthquakes, famine, and floods, the Christians were accused of causing these disasters, and Felicitas was included in the accusation. The lady and her family being seized, the emperor gave orders to Publius, the Roman governor, to proceed against her.

At the examination and trial Publius began with the mother, thinking that if he could persuade her to change her religion, the example would have great influence with her sons.

Finding her firm, he changed his entreaties to threats, telling her that he would destroy her and her family; but she despised his threats as she had done his promises. Publius then

caused her sons to be brought before him, whom he examined separately. They all, however remained steadfast in their faith, and alike in their opinions. The whole family were then condemned to die. Januarius, the eldest was scourged and pressed to death with weights; Felix and Philip, the two next, had their brains dashed out with clubs; Sylvanus, the fourth, was destroyed by being thrown from a precipice; and the three younger sons, Alexander, Vitalis, and Martialis, were all beheaded. The mother was at last slain with the same sword that had ended the lives of her three sons.

Justin is Martyred

Justin, the celebrated philosopher, fell a victim to this persecution. He was born at Neapolis, in the year 103. He had the best education those times would afford, and traveled into Egypt, the country to which well-born young men of that time usually went for improvement and study.

When Justin was thirty years of age, he became a convert to Christianity. He wrote an epistle to the Gen-

tiles, to convert them to the faith he had newly acquired, and lived so pure and innocent a life that he well deserved the title of a Christian philosopher. He likewise employed his talents in convincing the Jews of the truth of the Christian religion, and spent much time in traveling, till he took up his residence in Rome. He there instructed the young and taught many who afterward became great men; he also wrote a treatise against heresies of all kinds.

When the heathen began to treat Christians with great cruelty Justin wrote his first apology in their favor, and addressed it to the emperor Antoninus, and to the senate and people of Rome in general. This apology, which caused the emperor to publish an edict in favor of the Christians, displays great learning and genius.

After this Justin entered into a public debate with Crescens, a cynic philosopher of vicious life but great talents. Justin defeated Crescens in argument, and in revenge the heathen philosopher determined to have the Christian brought to trial.

This he was soon able to do, owing to the prominent part taken by Justin in defending Christians charged with refusing to sacrifice to the gods.

Accused by Crescens, Justin and six of his companions were brought to trial. Being commanded to deny their faith, and sacrifice to the idols, they refused to do either. They were therefore condemned to be first scourged and then beheaded.

About this time many other persons were slain for refusing to sacrifice to the image of Jupiter. In particular, Concordus, a deacon of the city of Spoleto, being dragged before the image, was ordered to worship it. He not only refused, but spit in its face; for which he was cruelly tormented, and afterward had his head cut off with a sword.

The Prayer of Christian Soldiers Brings Rain

At this time some of the northern nations having taken up arms against Rome, the emperor marched to encounter them, at the head of a large army. He was however, drawn into an ambush, and had reason to fear the loss of his whole force. Sur-

rounded by enemies, and perishing with thirst, the troops were at their last extremity. As was then customary in times of great peril, the soldiers sacrificed to their gods; Jupiter, Mars, and all the heathen deities were called upon in vain.

At last the men belonging to the Militine (or Thundering legion, as it was afterward called), who were all Christians, were asked to call upon their God for help. They at once moved away from the rest, knelt down upon the ground, and prayed earnestly. Awestruck and astonished, the rest of the army looked on; while black clouds gathered, and a miraculous thunder storm immediately began. A great quantity of rain fell, which being caught by the men, and filling the ditches, afforded relief to the perishing army. The emperor, in his letter to the Roman senate wherein the expedition is described, after mentioning the dangers he had encountered, speaks of the Christians in the following words:

"When I saw myself not able to attack our enemies, I craved aid of our gods; but finding no relief at their

hands, and being surrounded by the enemy, I caused those men whom we call Christians to be sent for. Upon being mustered, I found a considerable number of them. These, whom we once thought wicked men, we now believe to worship the true God in their hearts; for falling prostrate on the ground, they prayed not only for me, but for the army with me, beseeching God to help us in our extreme want of food and fresh water (for we had been five days without water, and in our enemies' land, even in the midst of Germany). Falling on their faces, they prayed to a God unknown to me. Immediately there fell from heaven a most pleasant and cool shower; but amongst our enemies a great storm of hail mixed with thunder and lightning, raged. Therefore we gave those men leave to profess Christianity lest by their prayers we be punished likewise."

Cruel Treatment of The Christians of Gaul

We next find persecution raging in the provinces of the Roman empire. In Gaul, particularly at Lyons, the tortures to which many of

the Christians were condemned almost exceeds the power of description. All manner of punishments were adopted: banishment, plundering, hanging and burning. Even the servants and slaves of Christians were racked and tortured, to make them accuse their masters and employers. The following were among the prominent persons put to death at this time:

Vetius Agathus a young man, having pleaded the Christian cause, was asked if he were a Christian; answering "Yes!" he was condemned to death. Many, animated by this young man's courage, boldly owned their faith, and suffered likewise.

Blandinia, a woman of a weak constitution, being seized and tortured on account of her religion, received so much strength that her torturers became tired, and were surprised at her being able to bear her torments for so great a length of time, and with such resolution.

Sanctus, a deacon of Vienne, was put to the torture, which he bore with great fortitude, and only cried, "I am a Christian."

Red-hot plates of brass were placed upon those parts of his body which were tenderest, contracting the sinews; but he remained firm and was sent back to prison. Being brought out a few days afterward, his tormentors were astonished to find his wounds healed, and his person unscarred. They, however, again proceeded to torture him; but not being able at that time to take his life, they sent him to prison, where he remained for some time, and was at last beheaded. Biblides, a weak woman, who had been an apostate but returned to the faith, was martyred, and bore her sufferings with great patience.

Attalus, of Pergamus, was another sufferer; and Photinus, the venerable bishop of Lyons, who was ninety years of age, was so abused by the enraged mob that he expired two days after in the prison.

Tortures Inflicted Upon Christians at Lyons

At Lyons, some of the martyrs were compelled to sit in red-hot iron chairs till their flesh broiled. This barbarous punishment was inflicted upon Sanctus, already

mentioned and others.

Others were sewed up in nets and thrown on the horns of wild bulls. The bodies of those who died in prison, previous to the appointed time of execution, were thrown to dogs; indeed, so far did the malice of the heathen extend, that they set guards over the bodies while the beasts were devouring them, lest the friends of the dead should get them by stealth.

DEVOTIONAL LESSONS FOR OCTOBER

Theme—Discourses of Jesus

I. Discourses of Jesus. Witness of the Father.

Memory verse, John 8:18, "I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Sat. 1—John 8:14-20.

II. Discourses of Jesus, Jesus the Light of the world.

Memory verse, John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Sun. 2—John 8:21-27.

Mon. 3—John 8:28-41.

Tues. 4—John 8:42-51.

Wed. 5—John 8:52-59.

Thurs. 6—Luke 11:14-26.

Fri. 7—Luke 11:27-36.

Sat. 8—Luke 11:37-44.

III. Discourses of Jesus, (con-

tinued).

Memory verse, Luke 11:35. "Take heed therefore that the light which is in thee be not darkness."

Sun. 9—Luke 11:45-54.

Mon. 10—Matt. 19:16-22.

Tues. 11—Matt. 19:23-30.

Wed. 12—Matt. 23:1-12.

Thurs. 13—Matt. 23:13-22.

Fri. 14—Matt. 23:23-33.

Sat. 15—Matt. 23:34-39.

IV. Discourses of Jesus, (continued).

Memory verse, Matt. 24:12, "And because iniquity shall abound, the love of many shall wax cold."

Sun. 16—Matt. 24:1-13.

Mon. 17—Matt. 24:14-25.

Tues. 18—Matt. 24:26-31.

Wed. 19—Matt. 24:32-41.

Thurs. 20—Matt. 24:42-51.

Fri. 21—Matt. 25:1-13.

Sat. 22—Matt. 25:14-30.

V. Discourses of Jesus, (con'td.)

Memory verse, Luke 12:37, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Sun. 23—Matt. 25:31-40.

Mon. 24—Matt. 25:41-46.

Tues. 25—John 14:1-7.

Wed. 26—John 14:8-14.

Thurs. 27—John 14:15-21.

Fri. 28—John 14:22-31.

Sat. 29—John 16:1-11.

VI. Discourses of Jesus, (con'td.)

Memory verse, Pohn 16:33, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Sun. 30—John 16:12-24.

Mon. 31—John 16:25-33.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LAYING ON OF HANDS

Paul R. Myers

We, as a church, recognize the importance of the ordinances, as given us in God's word. They are recorded for a purpose and every true Christian believer should observe, practice, teach and uphold them.

The dictionary defines the word ordinances as "an established rule, rite or law." We find in studying the ordinances of God's Word that they have been established of God and not of man. Therefore, since God is their author, we must conclude that they are to be observed and practiced and that they are essential to salvation. Jesus, himself, taught the disciples a number of the ordinances, such as foot-washing, baptism, etc. He not only taught them the

ordinances, but showed them by example how to carry them out. Further, He caused to be recorded in His word simple enough instructions that we can carry them out in the Gospel way.

Christiandom today is failing to adhere to Divine teaching. Too few acknowledge the fact that God actually established ordinances in His house. The popular belief today is, that God is merciful and that He will not punish and that the gospel truths are old fashioned and now meaningless. His word has not changed since the disciples time and the ordinances He established then as needful, are just as essential, today. God dictated them and some day we will have to answer to Him. It will be much better for our soul, then, if we observe His ordinances today. In the obedience of these

teachings as given in God's Word, the church receives power, and where they fail to obey they fail in power. Along with the commandments and other teaching in the Bible, observing the ordinances is to the church, what gasoline is to an automobile. You can have everything else needful to operate your car, but without gasoline, you have no life or motion. So much the more so that the things of God. Without the ordinances practiced in the church, the church is dead. The Spirit will not abide there. There can be no spiritual growth. It will not be the Church which God established. It will be a man-made institution and it will fail.

There are seven recognized ordinances authorized in God's Word. While different faiths observe some of them and different faiths observe others, we believe they are equally essential, therefore, we practice each of the seven. These seven are Baptism, Feet-washing, Lord's Supper, Communion, Salutation of the Holy Kiss, Anointing and Laying on of hands. Each has its respective place, each is taught in

God's Word, each is essential, and pray unto God that we always observe each of them.

The one that I choose to write on at this time is "The Laying on of Hands." I believe this is the least thought on, the least practiced, the least preached, yet it is equally important as the others. It definitely was taught and practiced by Jesus and the early church. It is a means of great power today in our present church, yet, we may fail to recognize it as such.

I would like to give a few scriptures and references regarding its early use. Referring back in the Old Testament, in Numbers 27: 18-19 we have these words, "And the Lord said unto Moses, Thank thee Joshua, son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation and give him a charge in their sight." Here we have recorded that as Moses gave a charge to Joshua, he laid his hands upon him, as commanded of the Lord.

In Acts 6:6 Luke records the choosing of the seven. He

tells us in this verse that they laid their hands upon them. They transmitted through the hands of men, the power of God unto the seven. They received their authority through the laying on of hands.

When Paul and Barnabas were sent out, we have recorded in Acts 13:3 the following: "And when they had fasted and prayed, and laid their hands on them, they sent them away." Here we see how Paul and Barnabas received the laying on of hands. They were chosen by the Holy Ghost for a special work. But before they entered that work they were empowered by observing this ordinance.

In I Tim. 4:14 Paul writes, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

In II Tim. 1:6, Paul again writes, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of hands." We surely must conclude from these scriptures that God gives power unto men through the laying on of hands and that

Paul practiced and taught this ordinance.

Mark 8:23 teaches us that Jesus healed a blind man by spitting on his eyes and laying his hands upon him.

Luke 13:12-13 records Jesus healing a woman afflicted for 18 years, by the laying of His hands upon her and immediately she was healed, Jesus surely practiced the things he taught. We should practice His teachings.

We have another splendid example of the laying on of hands. Paul was struck blind. Luke relates to us in Acts 9:17-18 how God restored unto Paul his sight. God spoke to Ananias relating unto him the fact that Paul was a chosen vessel. He told Ananias to go to Paul. In the above mentioned verses we have these words, "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith,

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and arose, and was baptized." Here we see the laying on of hands on Paul and we see the wonderful blessing he received.

Because of God choosing Paul and by the laying on of hands, Paul became a great laborer in God's vineyard. We find Paul using this same power by which he was healed, to heal others. Acts 28:8, "And it came to pass that the father of Publius lay sick of a fever and a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him."

Surely these few scriptures should definitely cause us to realize that this ordinance was practiced extensively among the early church. There are many more similar scriptures. I want to refer to one more which proves that the laying on of hands was general and that God's followers recognize its power and benefits. Mark 7:32, "And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him." Here we see the people realizing that if only Jesus would lay his hand upon the deaf man that he would be healed. Surely it was so common in Jesus and the disciples time, else why would the people request Jesus to lay his hands upon him? Because it was evidence of Divine Power.

We have this same ordinance today, but we fail to make full use of it. We do use it at time of baptism, anointing and installation services. I do believe that it should be used more. I believe there is wonderful power in this ordinance if observed properly. When we are called into the sick

room to pray for a brother or sister, I believe that if we would lay our hands upon them, a great blessing would flow from God. Through this act, there is imparted into the recipient, power from on high, the power of the Holy Spirit, the power of God. Thus such an individual can become very powerful and does become very responsible.

When brethren are installed into office, whether deacon, minister or elder, and when hands have been laid upon them and they accept the charge, that is, when they have promised before God and man, to faithfully serve their office, they become very, very accountable unto God. It is then that they have to account for God-given power and authority. Promises there made are recorded in heaven and we shall at all times be held accountable. Such is the position of the receiver of this ordinance.

The responsibility of the ones "who lay their hands upon them" is very great, also. They should be very sure they have clean hands and pure hearts before God. If they lack the Spirit with-

in their own life, if they are not living openly or secretly as they should, it might be the cause of retardment of the work of the Spirit. My thought is this, the Spirit is divine. It is powerful, it is of God. To use it to full advantage, we must be God-like. The Spirit cannot work through us if we are not abounding in God. Let each of us maintain clean hands, pure hearts, forgiving spirits, abounding in faith, that if we are called upon to administer anointing, baptism or any of God's ordinances, that the Spirit can flow through our hands and that it can accomplish its purpose. There will be a great blessing in these ordinances for each of us. There will be power in the church. There will be glory in heaven.

Believe in the ordinance of Laying on of Hands. Teach it, practice it and pray that more power may be given to the church through this ordinance.

Box 117, Greentown, O.

The one language that can be understood is the language of Christian love.

NONCONFORMITY

D. W. Hostetler

Part II

The scripture teaches that the Christian life is different from the world. John 17. In that great prayer Jesus said that the world hated the disciples because they were not of the world. He further prayed not to take them out of the world but that he might keep them from the evils of the world and he repeats the statement that "they are not of the world even as I am not of the world." And Christ prayed that they might be one as He and the Father were one. For one person to believe one thing and do that; another person to believe another thing and do that; for one person to dress in one way and another to dress in another style; and to have as many types of clothes in the church as there are members is anything but union in Christ.

If every member of the Dunkard-Brethren church will conform to the established order of dress and then live it from the heart out, we

will have more power to prove to the world that God Almighty sent his Son into the world on a mission of salvation.

Again, our sonship is conditioned on our coming out of the world and being separate people as seen in I Corinthians 6:17-18: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Touch not the unclean thing"—this evidently alludes to the wicked, impure practices of those from whom we are to come out and be separate from. The immoral and immodest dress worn by worldly people is evidently included.

I have stated the position of the Dunkard Brethren church and considered a number of texts in support of our position. I now call some testimony from writings of the elders of the Church of The Brethren on this question.

In Tract II, p. 4, D. L. Miller has the following: "We should maintain the

principle of Gospel plainness by precept, by example, by kind admonition, and by restrictions. We all agree that the new testament teaches plainness in apparel, and that the church ought to carry out this principle. But we do not all see alike, when it comes to carrying out the principle. Some say, 'Let us dress plain, but let each one judge for himself what plain dressing is.' Will a course of this kind secure Gospel plainness? Let us see. One will array himself in fine broadcloth, cut his hair in the latest style, and claim to dress plain. Another will wear a plain gold ring, a plain pearl, and set up the same claim. A sister will put on a plain silk dress and a plain hat. To this some one will add a plain ruffle and a plain feather, and so it goes until the Gospel principle of plainness is swallowed up by this kind of plain dressing."

In the above there is good, sound logic. In "Two Centuries" by H. C. Early, pp. 148-149, we find under "The Simple Life," the following: "Simplicity of life and honesty of purpose are jealously

maintained. It is held that the outward show with its attendant lust and extravagance is incompatible with the Spirit of Jesus. In opposition to parading the empty, carnal life of the worldly throng whose only aim is to make a "fair show" before men, the strong plea is made to live the simple life exemplified by Jesus and taught by the apostles. All questionable methods in business are unsparingly condemned. Efforts to secure wealth for the purpose of hoarding it, is sinful. On the other hand, it is held that the acquisition of means to provide legitimate comforts and to further the kingdom of God in the world is every man's duty.

The constant aim is to seek after those things that add strength and weight and dignity to character. In keeping with this general principle, the members of the Church dress plainly, after a manner that easily distinguished them from the world. The ever-changing fashions of the world are sharply condemned. Jewelry and gold for ornament are discarded. (I Tim. 2:9-10;

I Peter 3:3-5.) "The dress of Christians should be modest with shamefacedness and sobriety, not with braided hair, or gold, or pearls or costly array," with "even the ornament of a meek and quiet spirit." The sisters veil their heads in time of prayer and prophesying as Paul teaches in I Cor. 11: 3-15. As a means to an end of maintaining the principle of plainness in the church body, a form of dress, known as "The Order" is taught. It is based on the presumption that it is helpful in maintaining the principle in practical form. And observation confirms the presumption. It is taught as a "means to an end," not the end itself. It is valuable only as it emphasizes and maintains the principle. Since it is difficult, if not impossible to maintain the principle without the help of a form, as it is shown in the lives of all good-meaning people all around us, is it not the part of wisdom to hold on to what has proven helpful in maintaining the Word of God?"

Elder J. H. Moore in "New Testament Doctrines," pp. 135-136, has the following on Modest Attire: "Even in his

day, when there were no great clothing trusts to dictate the fashions, Peter deemed it wise to say something regarding Christian attire. While the adorning of women is directly named, still what he says will, in general, apply to men as well. We quote from I Pet. 3:3-4: 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price'."

Peter does not stand alone in insisting on modest attire of the Christian woman. Paul comes to his support with the following: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I Tim. 2:9-10. By "modest apparel" is meant that which stands for modesty, comfort, and economy. Taste is by no means

forbidden, for one may show the very best of taste in selecting plain clothing. The idea of both writers is to discourage the use of any article of attire worn merely for adornment or display. This includes jewelry of every class, as well as feathers, flounces, ruffles, and all display trimmings. But it does not prohibit that which is neat, tidy, tasteful, and fitting. Plain and modest clothing, such as becometh holy men and women, is the burden of the lesson, and those who do not heed the teachings of the apostles on this subject are guilty of violating just that much of the Word of God.

Daniel Hays in tract No. 45 has the following: "God was displeased with the daughters of Zion, Isa. 3:16-24, because of their haughtiness, jewels, and ornaments; and he has made the subject of dress a part of his law in the Gospel, and it demands our attention and obedience. In our dress we should consider health, comfort, and convenience; plain and modest apparel becomes the followers of the meek and lowly Savior of men. God looks upon the heart and

the ornament of a meek and quiet spirit is in the sight of God of great price."

If the above quotations were good, sound gospel just a few years ago, sound enough, at least, to find its way into the Brethren literature, why is it not good, sound doctrine now? And if it was a help in maintaining the gospel principle of plainness then, it will do the same today. If it was needed years ago, why is it not needed today? Does the gospel change its meaning in different days and ages? Nay, verily not.

Montpelier, Ohio.

JEALOUSY

Wm. Kinsley

Envy, covetousness, pride and jealousy are all closely related, and are all the fruits of the carnal mind. The first-born son Cain became jealous of his brother. Heb. 11:4, "Abel offered unto God a more excellent sacrifice than Cain," because he had faith in that which he did. So Cain became jealous to such an extent that he slew his brother Abel.

Gen. 4:3, In process of

time it came to pass, that Cain brought . . . an offering unto the Lord. Able also brought an offering to the Lord. The Lord had respect unto Able, and to his offering. But unto Cain, and to his offering, he had no respect. And Cain was very wroth, and his countenance fell. And Cain talked with his brother Abel. When they were in the field, Cain rose up against Abel, and slew him. And the Lord said unto Cain, where is thy brother Abel? And he said I know not: Am I my brother's keeper? This must of made sad hearts, for his father and mother. Since creation, envy and jealousy has made many sad hearts.

Songs of Sol. 8:6, "Jealousy is cruel as the grave." Prov. 6:34, "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance, neither will he rest content." Gen. 37:4, "When Joseph's brethren saw that their father loved Joseph more than all his brothers, they hated him, and could not speak peaceably unto him." They were made jealous and they envied him. Gen. 37:20-21, "Let us slay him, and cast him into

some pit, and we will say, some evil beast hath devoured him . . . And Reuben heard it, and he delivered him out of their hands, and said, let us not kill him. V. 28, And they sold Joseph to the Ishmeelites for twenty pieces of silver. And they brought Joseph into Egypt.

Luke 15:11, In the parable of the prodigal son, Jesus tells of a certain man who had two sons. The one had wandered away and when he came back, the father told his servants to bring forth the best robe and put it on him, shoes for his feet, and to bring the fatted calf and kill it. Let us eat, and be merry: For this my son was dead, and is alive again, he was lost and is found. Now his elder son was in the field and as he come home, he heard music and he asked one of the servants what these things meant. He told him that his brother had come home and his father has killed the fatted calf, because he has returned safe and sound. Immediately he was angry and would not go in, so his father came out and entreated him: It is meet that we should make merry, and be glad; for this thy

brother was dead, and is alive again; and was lost, and is found. But the elder brother was made to be jealous and sad rather than to rejoice.

Matt. 2, Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him, then Herod, privily called the wise men enquired of them diligently what time the star appeared." King Herod became jealous fearing a king would rise up so he would lose his kingship. He said, go and search diligently for the young Child: and when ye have found him, bring me word again, that I may come and worship him. And being warned of God in a dream that they should not return to Herod they departed into their own country another way.

Joseph took the young child Jesus and his mother, and fled into Egypt. For Herod sought the young child to destroy him. When Herod saw that he was

mocked of the wise men, He was exceeding wroth, and sent forth and slew all children that were in Bethlehem, and all the coasts thereof, from two years old and under, according to the time. There was weeping, lamentation, and great mourning. Rachel weeping for her children, and could not be comforted, because they are not. This must have caused heart-aches for many parents.

Jealousy has caused much suffering for the human family and still is, throughout the world, destroying peace, love and union: between husband and wife, families, churches and nations. Envy, covetousness, pride and jealousy are all closely related and are the works of the flesh or carnal mind. In the flesh dwelleth no good thing, so it behooves us to overcome self, or the carnal mind. For the flesh lusteth against the Spirit, and the Spirit against the flesh.

Let us not be desirous of vain glory, the word jealous covers a large variety of thoughts: Apprehensive of being displaced by a rival, Revengeful of someone superior, earnestly and

anxiously suspicious of wisdom. But if ye have others, a fear that another is respected or loved more than ourselves, suspiciously fearful or vigilant, that passion or peculiar uneasiness which arises from fear of the affections of whom we love, a fear that others will enjoy some advantage which we desire ourselves, eager for information of others affairs, inquisitive of others progress or prosperity.

Heaven is: a place of supreme happiness, a state of bliss, a place where all but love is done away. Hymn: Love is the sweetest bud that grows,
Its beauty never dies,
Appears a full ripe flower of love
And ripens in the skies.

The finest flower that every bloomed,
Opened on Calvary's tree.
In Jesus all its sweets unite
Unites in paradise.

Hartville, Ohio.

WISDOM

Part II

There are two kinds of wisdom listed in James 3: 13-18. "Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of

bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

We see here that wisdom does not depend on the amount of knowledge, but we show it or the lack of it, in our conduct, actions and attitude toward others. The wisdom from above is simply showing the Christlike spirit under trying circumstances and at all times. It is living an upright life. A person who lives at peace with his fellowmen and brings about peace between striving parties, surely uses wisdom. This is the wisdom we need to ask God for. If there is envying, strife and confusion and evil work this comes from the devil.

Paul said that he "came not with excellency of speech or of wisdom." His "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit of power." "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." I Cor. 2:4, 7..

God will destroy the wisdom of the world. The wisdom of God abideth. "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." I Cor. 1:24-25. Read from verse 20 to the end of the chapter.

Daniel and his three friends lived an upright life, obedient to God, and He honored them "as for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel answered and said, blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and seasons: He removeth kings, and setteth up kings: He

giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:20-22.

Daniel gave God all the praise for the wisdom which he received. He was under pressure. His life and the life of his friends was at stake if he could not reveal this dream. He knew he could depend on God for this wisdom he needed. These four united in prayer and God answered.

We may also be tried as Daniel and others were. Jesus warns his disciples of tests to come before the time of His coming again. "And when they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in the same hour what ye ought to say." Luke 12:11-12,. "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for

my name's sake, and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:12-15.

If we should be tried in such a manner, we are not to plan ahead what we will say. Here is where we need to claim that promise for wisdom that God giveth liberally. Jesus said the words given in such a time, would be such that all the "adversaries shall not be able to gainsay nor resist." We have such an example in Stephen. He was a man "full of faith and power, and did great wonders and miracles among the people." The learned men disputed with him, "and they were not able to resist the wisdom and the spirit by which he spoke." Acts 6:10.

Paul's prayer for the saints was that they might increase in the knowledge of God in all wisdom and understanding. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire

that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1:9-10. Again he exhorts them, "Let the words of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Col. 3:10, "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," Col. 4:5-6. It is not enough to be filled with the knowledge of His will, but we must also have wisdom and spiritual understanding. So that we may walk wisely before the world. Our speech also should be properly seasoned with grace so we may know how we should answer every man. Oh, how much we need that wisdom from above in dealing with others that we may get along peace-

ably. May we pray more definitely for it in each and every special time of need.

Ethel Beck,
Dallas Center, Iowa.

NEWS ITEMS

LOVEFEAST SERVICES

Sat., Oct. 22—Englewood, Ohio.
Sun., Oct. 23—Waynesboro, Pa.
Sat., Oct. 29—Dallas Center, Ia.
Sat., Oct. 29—Orion, Ohio.
Sun., Oct. 30—Bethel, Pa.
Sat., Nov. 5—Goshen, Ind.
Sun., Nov. 6—Shrewsbury, Pa.

DISTRICT No. 1 TREASURER

The present district No. 1 Treasurer, is Paul C. Weaver, Rd. No. 2, York Springs, Pa.

NOTICE

The Englewood Dunkard Brethren will hold their Lovefeast Oct. 22, all day services, beginning at 10 a. m., the Lord willing. We extend a hearty invitation to all who can come and worship with us at this time.

Ivene Diehl,
R. 2, New Lebanon, Ohio.

GOSHEN, IND.

Our council meeting convened Sept. 17th in the evening. Letters were granted to Bro. and Sister

George Replogle, many the Lord bless them in their new field of labor, at Astoria, Ill. It was decided to hold our Lovefeast at the close of our series of meetings, which begin Oct. 23, with the Lovefeast on Nov. 5.

Sarah Yontz, Cor.

YAKIMA, WASH.

The Wenatchee Dunkard Brethren met in regular council at the home of Sister Katie Holland, Sept. 10th. Bro. C. E. Inks read Psa. 23 and led in prayer, then Eld. D. B. Steele officiated.

We elected the following delegates for District meeting: Elder D. B. Steele, C. E. Inks and E. W. Pratt, with Sister Edna Wise as alternate. It was decided to sell our lots as we found them too small for the building we wanted to build. Meeting closed with prayer by Bro. Steele.

E. W. Pratt, Cor.

LITITZ, PA.

The Northern Lancaster County congregation expects to start a series of meetings at Lititz, Pa., on Monday evening, Oct. 31. Elder Melvin Roesch from Wauseon, Ohio, is to be the evangelist. We extend a hearty invitation to all, who can, to attend these meetings.

Susanna B. Johns, Cor.

STEMLY CHAPEL, VA.

On Sunday, Sept. 11, five members from the Berean Congregation motored to Louisa County, near the home of Bro. L. A. Shumake. A young man was received into the church by baptism.

Bro. Shumake has about recovered from the injuries received in his accident, and he is alive in the Master's business.

Bettie Winegard, Cor.
Port Republic, Va.

CERES, CALIF.

Saturday, Sept. 3rd, at 8 p. m., the church met in regular quarterly council with Elder M. S. Peters in charge. After reading of Ephesians 5 and prayer by Bro. Hayes Reed, meeting was opened for business.

Election of church officers for the coming year was the first item of business. Elder Clyde Schultz was elected elder in charge. Few other changes were made.

Our evangelistic meetings and lovefeast were discussed. The exact time to be announced later.

May each one be found watching and ready when Christ comes to take the redeemed one home, is our prayer.

Dorothy Blocher, Cor.

OBITUARIES

FANNIE SHATTO WILLIAMSON

Fannie Christina Williamson, daughter of Levi and Fannie Shatto, was born Morch 10, 1873, in Middlesex township, Cumberland County, Pa., and died April 16, 1949, Aged 76 years, 1 month and 6 days.

Sister Williamson was united in marriage to Mosheim Williamson, Feb. 1, 1898, by Elder Henry Beel-

man, at the home of Mr. and Mrs. George Ditmer, near Williams Grove, Pa. To this union were born three daughters and one son. Her companion preceded her in death and also one daughter, Alta Romaine Miller, preceded mother to her eternal home.

At the age of 25 she was baptized in the lake at Boiling Springs, when she united with the Church of The Brethren. Later she cast her lot with the Dunkard Brethren, where she was faithful until death. Sister Williamson was a firm believer in the anointing, and called for this rite a short time before she was summoned home.

The family lived their entire life in Cumberland county, much of the time near Greason, Pa. After the death of her companion, she lived twelve years with a daughter and spent the last four months in the Huntsdale Brethren Home.

Surviving are: Cora May Als-paugh, Carlisle, Pa., R. R. 2; Blanche Elizabeth Swarner, Carlisle, Pa., R. R. 5; Charles Seldon Williamson, Carlisle, Pa., R. R. 5. There are 14 grand-children and 17 great-grand-children.

Funeral services were held at the Shulenberger Funeral home, Carlisle, Pa., by Elder Ray S. Shank, assisted by E. O. Reed, from the Huntsdale Home. Burial was in the Mt. Zion cemetery, near Allen, Pa.

ANNIE LEER MILLER

Annie Mary Miller, daughter of William and Kathryn Leer, was born Aug. 5, 1874, near Dillsburg, Pa., and died June 5, 1949. Aged 74 years, 10 months.

Sister Miller was united in marriage to Jacob A. Miller in 1894. To this union were born five sons and one daughter.

She heeded the Savior's call at the age of 21, at which time she united with the Church of The Brethren, where she worshipped until uniting with the Dunkard Brethren, at the time of their organization.

The family lived in York county, Pa., until 1910, when they moved to Cumberland county.

Surviving are 4 sons: Charles L., Whittier, Alaska; John W., Long Branch, N. J.; David M., Churchtown, Pa.; Henry L., East Keller St., Mechanicsburg, Pa. Also a brother, Charles Lee, Kansas City, Mo., and two sisters: Mrs. Clara Spidel, Dillsburg, Pa., and Mrs. Florence Spangler, Mechanicsburg, Pa., R. R. 2. There are 10 grandchildren and five great-grandchildren.

She was preceded in death by her companion March 4, 1941 by the daughter, Sarah, March, 1919; by a son, Paul, May 10, 1938.

Sister Miller was faithful in attendance at all the regular services and in the observance of the ordinances of God's house. A believer in the anointing, she called a number of times for this rite, as conditions necessitated the Great Physician. After being ill at her home for a short time, death came to her in the Seidle Memorial hospital, Mechanicsburg, Pa.

Funeral services were held in the Dunkard Brethren church, Mechanicsburg, Pa., by Elder Benjamin Reinhold, assisted by Elder Ray S. Shank. Burial was in the Mt. Zion cemetery, near Allen, Pa.

CONCLUSIONS OF THE BRETHREN

Annual Meeting of 1835

Applicants For Baptism

What is the order to receive applicants for baptism? It is necessary that there should be self-knowledge, repentance, and faith, together with spiritual instruction, and then that it may be done with the counsel of the church.

Strong Drink

Whether a brother or sister could be allowed to sell strong drink? Considered, that it should absolutely not be to sell, use as a common beverage or offer to those who work for them.

Annual Meeting of 1836

Official Name

What should be the name of our fraternity, when a title for a meeting house is made and recorded in the public offices? Unanimously concluded to call ourselves the Fraternity of German Baptists.

Sunday Labor

Concerning work or moving on Sunday, it was considered improper to do so.

Annual Meeting of 1837**Anointing and Elections**

How it is considered, to administer the anointing of the sick, or to hold an election, without an ordained brother (elder) being present? It is the advice, that the anointing of the sick should not be administered without an ordained brother except in a case of necessity, that no such is to be had; for the word says: Call for the elders of the church. As to holding elections, it is considered that no election ought to be held without the presence of (two or) at least one ordained brother.

Politics

How it is considered if members go to the public election and vote, or even previously already electioneer for the candidate of office? It is the advice of the old brethren to keep ourselves also in this respect as free as possible, and rather not go to the elections. As regards electioneering, it is the sense of the brethren that no brother ought to interfere so far with the offices and government of this world, according to the word.

Annual Meeting of 1840**Caring For the Poor**

How it is considered when poor members are left to the overseers of the poor in the township for maintenance? Considered, that the church to which such a member belongs ought to investigate the case, and to take care of her own poor according to the gospel.

Non-Resistance

Whether it could be allowed for brethren to go to train in the militia? Considered, that training or mustering is a preparation for war, and since we are inclined to peace and a defenseless state, it would in no-wise be proper not allowable for brethren to learn war. Isa. 2:4; Mic. 4:3.

Public Fault

Whether a public fault could be settled and forgiven between brother and brother? Considered, that a publicly committed fault can only be settled before the church, and not between brother and brother, according to the word of the Lord.

Annual Meeting of 1841**Lottery Tickets**

Whether it would be right

and allowable, according to the gospel, for members to buy lottery tickets? Considered, that as a species of gambling for gain's sake, whereby other must necessarily lose, it is wrong, and not allowable at all for a member.

Sick Non-Members

Whether a teacher has a right to break the bread of communion to a sick person that is not a member of the church? Considered, that a teacher has not any authority in the gospel to do so, but that he should direct such a soul to the mercy of God in Christ Jesus, and to the terms and promises of the gospel.

Annual Meeting of 1842

Going to Law

Whether it be allowable for brethren to collect debts by force of law, and what is to be done with a brother who uses the power of the law, and justifies himself in the same? Considered, as always was done by the brethren, that we have no right according to the gospel to use the rigor of the law in collecting debts, and that a brother who has done so falls

into the judgment of the church.

Annual Meeting of 1843

Attitude Toward An Offender

Whether a brother may refuse the kiss to a brother who hath committed a fault—for instance, getting intoxicated—ere he has been brought and judged before the council of the church? Considered, that though a member could not be required to salute a brother with the kiss while in a state of intoxication, it is still our duty, first to tell any fault unto the church, and to await its decision, before we withdraw ourselves from a member.

Posture in Prayer

Whether a teacher has a right, in his exhortation to prayer, to give liberty to those who do not choose to bow down with us, to rise up in prayer? Considered, that we are to exhort our hearers to humility in prayer, and as it is generally the case, to bow down on our knees; but where there is no room, or where the ground does not permit kneeling, the brethren could see no wrong in permitting in such or an-

other case of necessity to rise up on our feet in prayer.

Worshipping With Other Faiths

Whether members may take the liberty to go to prayer-meetings, etc., of other persuasions, to take part in them, and to permit and invite ministers of other persuasions to hold meetings in their (members) own houses? Considered, that as we have come into very perilous times, according to the word of our Savior, Matt. 24:22-26, and of his apostles, I Tim. 4 and II Pet. 2, and we therefore have the greatest reason to be seriously on our guard; that prayer is an important part of worship, which must be performed in spirit and in truth in order to be pleasing in the sight of God; that consequently true inward union in prayer with such that are not in one spirit and in the same truth with us can not be thought of; that under these considerations it would be the safest course not to go to such places, not to take part in such exercises, much less to invite or to receive teachers of whom we may know beforehand that they will

not bring the whole apostolic doctrine in order to hold meetings in our houses. II John 10.

Objections to Ordination

Whether the ordination of a brother can be frustrated, when the whole church is united on the subject, with the exception of one or a few members? Considered, that in case the ordination of a brother is judged as necessary and proper by the church and the ordained brethren from a distance, and there could be no weighty objection made by those that are of another opinion in this matter, they ought to acquiesce in it, and the ordination might go on according to the desire of the church.

Annual Meeting of 1845

Colored Members

In regard to receiving colored members into the church, it was considered, to leave it to the counsel of every individual church, as it is done in all cases; but if colored persons are once received as members into the church, the members should be at liberty to salute them in like manner as white members, at the same time

having patience with those who may be weak in faith, and cannot do so. The assembled elders, however, consider it as the more perfect way, to which we all should strive to come, viz., that love, which makes no distinction in the brotherhood, in this respect. Jas. 2:1-10.

Unnecessary Worldliness

In regard to members conforming too much with the world in fashionable dressing, building and ornamenting house in the style of those high in the world, it was considered that it is a dangerous and alarming evil, and ought not to be among the humble followers of the lowly Jesus.

Annual Meeting of 1846 Conference Queries

Whether any individual member has a right to bring queries before the Yearly Meeting ere they have passed the council of the church? Considered, that it is proper to bring all queries with the counsel of the church.

KEEP THE FIRE

By C. H. Spurgeon

"The fire shall ever be

burning upon the altar; It shall never go out." Lev. 6:13.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be, if possible, regular, frequent, and undisturbed. Effectual prayer availeth much. Have you nothing to pray for? Let us suggest the church, the ministry, your country, and the cause of God and truth throughout the world.

Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay. Let us go with weeping, and ask for the Spirit of grace and of supplication.

Let us set apart special seasons of extraordinary

prayer. For if this fire should be smothered beneath the ashes of a worldly conformity, it will dim the fire on the family altar, and lessen our influence both in the church and in the world.

The text will also apply to the altar of the heart. This is a golden altar indeed. God loves to see the hearts of his people glowing towards Himself. Let us give to God our hearts, all blazing with love, and seek His grace, that the fire may never be quenched; for it will not burn if the Lord does not keep it burning.

Many foes will attempt to extinguish it; but if the unseen hand behind the wall pour thereon the sacred oil, it will blaze higher and higher. Let us use texts of Scripture as fuel for our heart's fire—they are live coals; and above all, let us be much alone with Jesus.

Sel., Ada Whitman.

SELFISH INTERESTS LAID ASIDE

The richest quality of love is sacrifice, and the noblest credential of any work is the spirit on the part of its members which has laid every

selfish interest down at Jesus' feet. It counts all things loss for Christ, which holds its money, its friendships, its life—all subservient to the Master's claim, and, living a dying life, at last gives life itself as a willing offering to Him who gave His life for us.

In this selfish and luxurious age, it is the rarest quality found, but it is the most needed, and as the end approaches and the last tribulation draws near, the age of martyrdom will reach the climax, and the tears of sorrow and the blood of sacrifice be transformed into the coronation day.

It needs a greater sacrifice sometimes to live than to die, and the men who will be found some day ready to die for Christ are those whose lives are now laid down in ten thousand little tests that come to us from day to day.—Herald of His Coming.

Sel. by Ada Whitman.

CHRISTIAN LIVING

So many people seek comfort in religion after they have lost their money, strength and mental capacities. How much better it

would be to seek Christianity before those calamities happen.

We should not be Christians on Sunday only. We should practice Christian principles every day, at home, at work, at school. If only we would do this, there would be no room for war in this world. Our forefathers founded this country on freedom to worship God as they saw fit, according to the Gospel. Our young people must build up that faith.

—Pat F. Colbert.

Sel. by Josie Kintner.

THE BIBLE IN JAPAN

The Bible is the most eagerly sought after and most widely read book of all in Japan today. Not only Christians, but many non-Christians; not merely cultured people, but simple-minded laborers, are eager readers of the Bible now. The Japanese people, as a whole, are omnivorous readers, and it was an act of statesmanlike sagacity as well as one of Christian charity that the Bible Society has sent copies of the Bible at a time when they are suffering from lack of

reading material, ever since the war. For after all the greatest calamity in Japan today is not the famine of food, but as Amos the prophet of old, declared for his day, the famine of the word of God.—Takuo Matsumoto.

THE CHRISTIAN TRIP

By Joseph P. Robbins

Brethren in the Lord,
Children of the King,
Marching ever onward
Joyfully we sing.

Sing a song of triumph
As we journey on,
To our heavenly mansion
In our home beyond.

There to live forever
In that home above,
With Christ our blessed Saviour,
Enfolded in His love.

Safe in the arms of Jesus
And on His bosom rest;
Safe and secure in heaven
And be forever blest.

With Christ we'll live forever
In that bright home above,
And there we'll be together
Where all is peace and love.
Potsdam, Ohio.

Help given Germany by churches in America was "the largest act of love in Christian history.—Bishop Hans Meiser.

ADULT SUNDAY SCHOOL LESSONS

Oct. 2—I Cor. 5:1-13.
 Oct. 9—I Cor. 6:1-10.
 Oct. 16—I Cor. 6:11-20.
 Oct. 23—I Cor. 7:1-20.
 Oct. 30—I Cor. 7:21-40.
 Nov. 6—I Cor. 8:1-13.
 Nov. 13—I Cor. 9:1-27.
 Nov. 20—Thanksgiving—Psa. 65.
 Nov. 27—I Cor. 1:1-16.
 Dec. 4—I Cor. 10:17-33.
 Dec. 11—I Cor. 11:1-16.
 Dec. 18—I Cor. 11:17-34.
 Dec. 25—Christmas—Isa. 53.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 2—God Appears in the Burn-
 ing Bush. Ex. 3:1-10.
 Oct. 9—God's Presence With Moses.
 Ex. 3:11-22.
 Oct. 16—Signs Given to Moses. Ex.
 4:1-17.
 Oct. 23—The Tasks Increased. Ex.
 5:1-14.
 Oct. 30—Moses and Aaron Go To
 Pharaoh. Ex. 7:1-13.
 Nov. 6—The First Born Slain. Ex.
 12:29-39.
 Nov. 13—Crossing The Red Sea.
 Ex. 14:13-31.
 Nov. 20—Thanksgiving. Psa. 103.
 Nov. 27—Supplies From God. Ex.
 16:4-21.
 Dec. 4—Rest Enjoined. Ex. 16:
 22-36.
 Dec. 11—The Ten Commandments.
 Ex. 20:1-23.
 Dec. 18—The Golden Calf. Ex. 32:
 1-24.
 Dec. 25—Visit of The Wise Men.
 Matt. 2:1-15.

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No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SELF-DENIAL

As a basis for our meditation on this important subject let us consider the words of our Lord and Savior to His disciples and the people as recorded in Mark 8:34-37, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall loose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

For another picture of this subject we refer to the words of Gardner Spring, "Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, glowing forth in voluntary renunciation of everything

inconsistent with the glory of God or the good of our fellowmen."

As we meditate on this text we soon become convinced that it contains one of the most difficult teachings to obey and one of the most far-reaching subjects in the entire New Testament. The greatest example of a life of Self-denial is recorded of our Lord, Himself. We also find this subject exemplified continually in the lives of the disciples and the Apostles of the early Christian church.

The opportunity lies entirely with us, if we wish to follow and come after, our Lord and Savior or not. However, if that is our desire? we must deny our human carnal self and whole-heartedly follow Him. We must forget our own life, our own desires, our own gains; and love, live for and serve our Lord and Savior.

As we meditate on this

text we should soon be convinced that the honor, the gain, the joy in this life is so small as compared with Eternity that we can place no value on it. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal." II Cor. 4:18.

Verse 37, Are we failing to realize the true value of denying all for Christ? Our selfish nature is so strong that we almost forsake Christ and His commandments for the praise of men, the honor of wealth or fame, and the satisfaction of our carnal desires.

Our souls welfare should come first. To obey all of the principles of the New Testament in whatever way we can comes first. By serving our fellowman according to the instructions as left us by Christ, the Apostles, and the holy men of old, we serve our Lord and Master. Our most difficult problem from day to day is to properly value the words we speak, the purpose for our actions and the ultimate result of

our labors.

God has created us, sustained us with the necessities of life, preserved us from the dangers seen or unseen. What thanks, what kind of worship, how much service are we returning to Him? "Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; . . . but be thou faithful unto death, and I will give you a crown of life." Rev. 2:10.

We need to study over and over the life of Christ, of the Apostles and of the members of the early Christian church that we might be convinced of the importance of denying all for our Heavenly Father. Our own gain, our desires, our honor, yes perhaps even our lives in order to be true to the principles of the New Testament.

What is the price of Self-Denial? Hating the evils of the world, not seeking our own desires, forsake all, take up our cross daily, crucify the flesh, and serve Christ.

What is the value of Self-Denial? Much fruit for our Heavenly Father, joy unspeakable, glory, honor and blessings from God, and at

last Life Eternal.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward.

FAITH

Paul R. Myers

Faith is a very big and deep subject. The dictionary defines faith as: belief, trust, fidelity. We often hear the thought, taking God at His Word, as the definition of faith. Paul gives us a definition of faith in Hebrews II:1, "Now faith is the substance of things hoped for, the evidence of things not seen." It is in accordance with Paul's definition that I wish to write a few thoughts.

First, Paul's definition is definite, inclusive and inspired of God. Paul witnessed so many evidences of faith, that surely he was in a very good position to define it. When

he refers in the above chapter to the faith of men like Abel, Enoch, Noah, Abraham and others, we know Paul was well informed as to what he was talking about. Surely the Bible is full of faithful characters, whose lives we would do well to study and pattern after.

When God caused the flood in the days of Noah, God had fore-warned the people through the preaching of Noah. We recall how many disbelieved and as a consequence, perished. Noah and his family believed God. They had faith in God to the extent that they believed what he said would come to pass. They believed that when God said He would cause a great flood, that that flood would come upon the earth. God told Noah to build the ark. Noah had that substance of things hoped for sufficiently that he built the ark that he might have a place of safety when the flood came. Surely we see here faith and belief on the part of Noah. He did not want to perish, but hoped to be saved. Faith presented itself strong enough to him, that he obeyed to the letter, in the building of the

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ark. As a result of faith, when God commanded, Noah and his family entered the ark. They believed that God would flood the earth, which He did. That the ark was the only place of safety was sufficiently evident to Noah and his family that they gladly entered.

After the flood receded, you recall how Noah first sent out a raven. Then a dove. The dove found no place to rest upon dry land and returned to the ark. After seven days Noah again sent out the dove. This time it returned with an olive leaf

in its mouth, Noah had not seen the land, but the olive leaf was evidence that the flood receded. He had faith that they soon would be freed from the ark. Not by sight, but by evidence of the leaf, his faith was complete in God.

Dear brethren and sisters, we are living in a day when there is plenty of evidence on every hand, that we are approaching the latter times. We can not see the end, but we can see evidences of the end. Scripture is being fulfilled. Do we have the faith of the gospel that if we are true and faithful unto the end that we shall be saved? Is our faith strong enough that we believe it? By so many evidences around and about us do we know that there is a Jesus, should we doubt any of God's Word? I say nay.

The evidence of God, which is the object of our faith is all about us. Wherever we look, we can see proof of a living God. The planets, the vegetation, seasons, nature everywhere displays the fact that there is a God. It is so plainly visible that, only a fool hath said in his heart there is no

God.

If we disbelieve God, if we have no faith in Him, we are closing the windows of our soul. We are living in darkness, just as we can shut out natural light and sunshine, and live in natural darkness. By maintaining faith in God, we can open our soul and bask in and absorb spiritual sunshine and live in the light of the gospel.

The Faith which was once delivered unto the saints may be readily obtained. There is sufficient for all. While it is readily obtainable, it is not so easily maintained. The faith of the Gospel is without a doubt one of the hard things to keep pure and whole. Yet it should be near and dear to all.

Because we have Satan to deal with, it takes striving and contending on our part, or we are bound to lose it. Jude 3 admonishes us to "earnestly contend for the faith which as once delivered unto the saints." Why? Because there are enemies of our soul who are seeking to destroy our faith. Our faith is attacked from every direction. Men and women trying to tell us that this or

that is not necessary, when God's Word says it is. Friends and acquaintances departing from the faith. On every hand, the trend is to get further from God, rather than nearer. No wonder Jesus says in Luke 18:8, "When the Son of man cometh, shall He find faith on the earth?"

We are thankful to know that there have been faithful men and women in the past. The printing of Foxes Book of Christian Martyrs surely records many instances of true faith to God. Should a book be written in our day similar to Foxes book, might we be strong enough in the faith that we would deserve a few lines in it?

By the evidence of many of our homes, investments, farms, etc., we have great faith in this life as pertaining to temporal things. May our faith in God and eternal things be just as great.

Faith in God is manifest when we obey Him. When we prepare to meet Him. When we renounce satan. If we are not doing that, it is evidence of lack of faith. Let us be of the mind of the apostles, when they said unto the Lord, "Increase our

faith," Luke 17:5.
Box 177, Greentown, O.

ONENESS

C. F. Rush

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." Jno. 17:22. We always have been, are and should be admonished along the line of unity or oneness, which is the teaching all through the New Testament. Should some use one method and others another, our labors would certainly be confusing.

I often think of one of our able leaders who started us out, especially of emphasises he put on the need of a better knowledge of, Matt. 6:9-13. It is very important to quote these verses as they are, particularly since we often use them in unison. If these words are not properly spoken a confusion may result as it has sometimes in my time.

The same is true with all other misquotations of scripture which many times leaves a wrong impression or misunderstanding with someone. May we all as one

body, endeavor to accomplish the one great aim in life, for a definite purpose that meets the scriptural requirements and the divine approval of the Father above, that we many attain to life eternal as one. May we be thoughtful of Matt. 6:9-13.

Peru, Ind.

NEWS ITEMS

BIBLE STUDY BOOKS

The second of the group of "E. S. Young's Bible Study Books" as reprinted by the Bible Study Board is now ready for delivery. "The Old Testament History" which takes up the Old Testament in detail sells for 55 cents a single copy; \$3.15 for six; and \$6.00 per dozen.

A number of copies of the first book "The Bible Outline" which takes up the entire Bible in brief outline, are still on hand. This book sells for 45 cents a single copy, \$2.60 for six; and \$5.10 per dozen.

Please order these books at once from Elder Ray S. Shank, 216 W. Marble St., Mechanicsburg, Pa.

Bible Study Board.

PIONEER, OHIO

The Pleasant Ridge congregation plans to hold their Lovesat Saturday, Nov. 5, with preaching services beginning at 11 a. m. Bro. Jamison of Quinter, Kans., is conducting our revival meetings.

H. A. Throne, Cor.

QUINTER, KANS.

On Sept. 25, our dear Bro. Melvin Roesch and wife came to us for a series of meetings. We had wonderful interest and a large attendance. Our brother labored hard among us, and sowed much gospel seed. He gave us 19 sermons, and no uncertain sound was heard.

We have this comforting promise, "For as the rain cometh down and the snow from heaven and returneth not thither but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my Word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where I sent it." Isa. 55:10-11.

Yes, it is the Word of God that "quickens" the soul. Psal. 119:50. It is the entrance of the word of God that giveth "light," Psal. 119:130. The word is the "sword of the Spirit," Eph. 6:17, which Christ used on the adversary in the wilderness. Matt. 4:1-10. It is the "Word of God which effectually worketh also in you that believe." I Thes. 2:13.

It is the Word of God which is able to build up believers, and to give them, "an inheritance among all of them which are sanctified." Acts 20:32. Though the exceeding great and precious promises "of the Word, believers are made partakers of the Divine nature."

On Saturday morning, Oct. 8, we met for all day meeting. Communion in the evening and Sunday all day meeting with several messages. We had a good representa-

tion from the other churches, for which we were thankful. Ten ministers were present including the home ministers.

On Monday we convened for district meeting.

Bro. and Sister Roesch left us Monday evening on their homeward journey. We were loathe to see them go. They will soon go to other fields of labor. May the Lord bless them both physically and spiritually that the work of the Lord many go on.

May we here at the Quinter church remember that our responsibility is greater than before they came. "Blessed Lord who has caused all Holy Scriptures to be written for our learning, grant that we in such wise hear, read, mark, learn and inwardly digest them, that by patience and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us through our Lord Jesus Christ." Amen.

Malissa C. Jamison, Cor.

McCLAVE, COLO.

Brother David Ebling and wife from Bethel, Pa., came Aug. 21st, and began our revival meeting, which, continued until the evening of Sept. 4th. He preached the word with power, and while there were no additions to the church, we feel the members were greatly benefitted by the inspiring messages our brother brought to us from night to night, now it is up to us to live what we have heard.

Our lovefeast was held on Saturday and Sunday, Sept. 3-4, ser-

vices beginning on Saturday at 10:30 a. m. In the evening was the communion with 34 surrounding the tables, and Bro. Ebling officiating. There were several members present from Quinter congregation, and their presence was appreciated.

It was a pleasure to have Bro. and Sister Ebling with us and to visit in all the members' homes. May the Lord bless them in their efforts for the up building of the Lord's kingdom on earth.

Sister Arduis Roesch has called for services to be held in their home one Sunday afternoon each month, since Bro. Marion is no longer able to go to the church. The third Sunday afternoon of each month has been chosen.

Rozella Kasza, Cor.

ASTORIA, ILL.

We the Astoria congregation of the Dunkard Brethren church held our lovefeast Sept. 17, with 15 Sisters and 8 Brethren surrounding the Lord's table. We sang as an opening hymn "My Jesus, I Love Thee." Bro. Sherman Reed read I Cor. 11 and led in prayer.

Bro. Herbert Parker preached the examination service. Some thoughts he gave us were, "The greatest examination that ever took place in human life was when Jesus said, 'One of you shall betray me.' Can we see those disciples searching their hearts? If we want eternal life in us we must take of the body of Christ. Let us search our ways to see if they are pleasing to God. How can I improve myself?"

Do I have the Holy Spirit

Am I in a safe condition?

Can I meet God in peace?

Will I receive strength if I partake of this supper?

Am I able to take courage by the strength of God?

Am I able to pray without doubt?

Do I have a clear conscience?

How many feel God is part of our life?

Bro. Parker officiated. We sang "Olive's Brow" for a closing hymn and were dismissed.

We held all day meeting on Sunday with Bro. Parker and Bro. Reed giving us very good spiritual sermons. Bro. Replogle was not with us on account of his father's sickness in Indiana and they had to leave after services Saturday night.

We were very thankful for visiting Elders W. E. Reed and Herbert Parker and companions who were with us. Again we are thankful for Bro. George Replogle and family from Goshen, Ind., who have come to make their home near Astoria. As our Elder H. R. Dickey is quite sick, we ask an interest in the prayers of God's children, that if it be the Lord's will that he may once again be able to carry on in the good work.

We are glad we were permitted once again to hold a meeting and partake of these services with dear brethren and sisters of the same faith. May we all keep faithful and work for the wonderful home above.

Martha I. Harman,
Industry, Ill.

MECHANICSBURG, PA.

The Mechanicsburg congregation held our Lovefeast Oct. 8th. At

2:30 p. m. Bro. Marks led hymn No. 65. Elder Ray S. Shank opened the services by reading Col. 3:1-17 and led us in prayer. Hymn No. 280 was sung.

Bro. Marks from York, Pa., spoke first from Amos 7:7-9. Bro. Donald Ecker from the Walnut Grove congregation spoke from Psa. 134:3. Hymn No. 381 was sung and Bro. Weaver from the Bethel congregation brought us the examination sermon from I Cor. 11. Our Elder, A. G. Fahnestock gave some thoughts. We were dismissed with that good old hymn "Bless be the Tie That Binds."

At 6:30 p. m. we assembled for the Communion services. Bro. Marks was called upon to officiate. Fifty-three surrounded the Lord's tables and we were blessed with the privilege of serving with the ordinances as commanded.

Sunday morning we met for Sunday school at 9:30 with 68 in attendance. At 10:30 we sang hymn No. 37 and Bro. Shank opened the preaching service, reading Matt. 18. Bro. Eberly from the Lititz congregation led in prayer. Hymn No. 67 was sung and Bro. Weaver brought the message from I Kings 13. Bro. Shank spoke and then closed the services.

We all had our noon meal in the basement. Thus ended another group of services together and we departed for our homes. We feel we had a very good spiritual Love-feast together. May we all strive to do our best for our Lord and Savior until we meet again, is our prayer.

Harry L. Junkins, Cor.

DOUBT NOT BUT TRUST AND OBEY

Wm. N. Kinsley

"Oh thou of little faith, wherefore didst thou doubt?" Matt. 14:31. Matt. 21:22, "Jesus said unto them, verily I say unto you, If ye have faith and doubt not."

Jno. 10:24-29, "Then cometh the Jews, and said unto him, how long doest thou make us to doubt? If thou be the Christ tell us plainly. Jesus answered them, I told you, and ye believe not But ye believe not because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Rom. 14:22-23, "Hast thou faith? have it to thyself before God And he that doubteth is damned if he eat, because he eateth not of faith: For whatsoever is not of faith is sin." I Tim. 2:8, I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

I Tim. 4:10, "We both labor

and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. Psa. 118:8, "It is better to trust in the Lord, than to put confidence in man." 56:11, 4, "In God have I put my trust: I will not be afraid what man can do unto me." "I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me."

I Jno. 5:4-5, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." Jno. 8:24, "If ye believe not that I am he (Christ) ye shall die in your sins."

Jno. 3:14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." 4:11, "Let us labor

therefore to enter into that rest, lest any man fall after the same example of unbelief." So we see that they could not enter in because of unbelief.

Nah. 1:7, "The Lord is good, a stronghold in the day of trouble: and he knoweth them that trust in him." We are facing a time or age of much distrust or mistrust, and unbelief.

The word trust means: a reliance on supposed honesty, to venture on confidently, to have confidence in, to rely on justice, to confide in, to depend on, credit given without examination, a reliance on another one's integrity.

Distrust or mistrust means: to doubt, lack of confidence, to suspect the truth, to question the reality or sincerity, suspicious, unbelief, to fear of not being as represented.

Unbelief means: to be skeptical, to doubt, to be without religious faith, one who doubts anything, without peace of mind.

Nations are mistrusting other nations and are at unrest, spending thousands of dollars for preparedness,

seeking new inventions to destroy life, living in fear.

People are putting forth all efforts to gain superiority. To subdue others. To obtain by force or even by war. While the Savior came to bring peace on earth, goodwill toward men.

Rom. 3:15-17, "Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known."

Jer. 6:13-14, "From the least of them even unto the greatest, even everyone is given to covetousness: everyone deal-eth falsely. They have healed also of the hurt of the daughter of my people, saying peace, peace, when there is no peace."

Luke 2:10-11, 13-14, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto us is born in the city of David a Saviour, which is Christ the Lord, suddenly there was with the angel a multitude of heavenly hosts praising God, and saying, glory to God in the highest and on earth peace, good will toward men."

Isa. 9:6, "Unto us a child is born, unto us a Son is given, and the government

shall be upon his shoulders: and his name shall be called wonderful Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

There is no other way, to be happy
in Jesus

But to trust and obey.

Not a doubt nor a fear if we trust
and obey.

For the favors He shows,, and the
joy He bestows,

Are for them who will trust and
obey.

Hartville, Ohio.

CONCLUSIONS OF THE BRETHREN

Annual Meeting of 1847

Electing Officials

Would it be considered expedient for a church to elect a brother for the office of deacon, whose wife is not a member? Considered, that if he be a brother of good report, and one in whom the church may have confidence, this circumstance ought not to hinder the church from

electing him to the office of deacon, provided there be no other objections. I Tim. 3:12.

Settling Differences

As it was deemed necessary to be done, this meeting, therefore, in the conclusion, would advise all the elders and teachers, faithfully to labor in their respective congregations, to settle and reconcile all matters of difference that may take place among them, as far as possible, and not to embarrass the councils of the Yearly Meeting with such local cases, that might be disposed of at home, where all the facts may be more easily and fully obtained; yet after repeated efforts being made to effect a reconciliation, without success, we then conceive it to be the privilege of the brethren to call in the elders, from one or more of the adjoining congregations, to assist; and should this be done without success, it is then the privilege of the brethren, if they think proper, to refer the case to the Yearly Meeting, with as many of the facts and evidences connected with the same as may be convenient to transmit.

Annual Meeting of 1848 Receiving New Members

How are we to receive members into the church, from their first application, until they are baptized according to the gospel? Considered, that inasmuch as there has been, hitherto, a difference in the practice, and in the form of words used in this ordinance; and inasmuch as it is desirable to be, in all such matters, of one mind, and do and speak the same things, this meeting has unanimously agreed upon the following course, and form of words, and recommend the same for adoption in all the churches:

First, the applicant to be examined by two or more brethren; then, the case to be brought before the church council, before whom the applicant is to declare his agreement with us, in regard to the principles of being defenseless, non-swearing, and not conforming to the world; then, in meeting, or at the water, to read from Matt. 18:10-22, in public, the candidates being asked if they will be governed by those gospel rules; then, prayer at the water, and in the water the following questions to be

asked:

Question: Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel? Answer: Yea.

Question: Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? Answer: Yea.

Question: Doth thou covenant with God, in Christ Jesus, to be faithful until death? Answer: Yea.

Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, for the remission of sins, be baptized in the name of the Father, and of the Son and of the Holy Ghost. (Immersing once forward with the recognition of each person of the Trinity.) After baptism, while in the water, the administrator to lay his hands on the head of the candidate, and offer up a prayer to God in his behalf, and then the member is to be received, by hand and kiss, into church-fellowship.

Location of Membership

What is the sense of the brethren, when two districts are in one neighborhood, and members from other parts

move into one district, and wish to hand in their certificates, and to attach themselves to the other district? Considered, that it would be best, always, that when districts are laid off, all those in one district ought to belong to it, and those in the other to that.

Annual Meeting of 1849

Inter-faith Worshipping

Is it proper for a member of the church of the Brethren in Christ to commune with other religious societies; and if not considered proper, how shall the church proceed with a member that violates its order? We consider, that we cannot, consistently with the views we entertain of the gospel order, commune with other societies; and if any of our members should do so, they ought to be tenderly admonished, and given to understand that the brethren cannot hold them in fellowship, if they continue to do so.

Whether it is advisable to give preachers of other denominations privilege to speak at our regularly appointed meetings? Considered, it is not advisable.

Is the Lord's Supper a

divine or sacred ordinance; and if so, have the children of God a right to invite such as are not members to eat it with them at the same table and time? Considered, to be a divine and sacred ordinance (as all the Lord's ordinances are), and should be eaten by members only.

Irregular Attendance

What should be done with such members, as neglect attending our meetings for six or more months, and when the yearly visit is paid them, they seem or feel satisfied with the church, and when there is a lovefeast, they generally attend and commune? Considered, that the ministering brethren in the church, in which such members are, should earnestly admonish them to adhere to the advice of the Apostle Paul, Heb. 10:25.

Politics

Is it safe and proper for the humble followers of Jesus to go to the elections, and take active part in the political affairs of the country? Considered, as it was always the advice of the old brethren, and as the anointing I John 2:27 will teach every sincere follower

of Jesus, that it would be safest, in regard to political elections, to remain as neutral as possible; and, rather than going to the election, to commit the matter, in prayer, to the care of Him, who setteth up and removeth rulers.

Elders Authority

If a member commits an open fault in the world, has the overseer authority to send brethren to investigate the matter before counseling the church? Considered, that the overseer has the authority to do so.

Annual Meeting of 1850

Obedience to Decisions

Whether it is right for brethren, in different arms of the church, to go against the counsel of the Yearly Meeting? Considered, that it is wrong for brethren to go against the counsel of our great Annual Meetings. But should brethren not be satisfied with said counsel, they have liberty, with the consent of their church, to bring the matter before another Yearly Meeting, for a reconsideration.

Adultery

If a woman leaves her husband for his extreme cruelty,

and he obtains a bill of divorce and marries another woman, and his first wife afterward marries another man, both being unbelievers, can such persons be received into the church of Christ, according to the gospel. Considered that e could not receive such according to the gospel. Rom. 7:1-3; I Cor. 7:10:11, 39.

Anointing

May the anointing be administered to a person who is not a member of the church, although solemnly believing in the healing virtues of the above, both spiritual and bodily, and requesting the church; such person being in a dangerous situation, having shown fruits of repentance, and perfect willingness, if spared, to bow under the order of the church? Considered, that it could not be done, but that we are to direct them to the grace and mercy of God.

Annual Meeting of 1851

Separating the Ordinances

Whether it is according to the gospel for brethren to administer the communion to a sick or disabled member, in the daytime, and without celebrating the other ordin-

ances connected with it? Considered, not to be according to the gospel.

Funeral Services

How are the brethren, when called upon, to proceed in holding funeral services? Considered, that according to the general and ancient practice of the brethren, we would advise, that, in all cases, the services should be begun and concluded by singing and prayer.

Caring For the Poor

Whether it is according to the gospel, to let any of our poor members go to the county poor-house? Considered, that we know of no passage in the gospel authorizing this, but of many, where the duty of the church is expressly enjoined, to support their poor members, and, if not able, to ask aid from neighboring church.

FOXES' BOOK OF MARTYRS

Chapter 5, Cont'd.

Sufferings of Epipodius and Alexander

Besides the martyrs of Lyons, many others suffered in different parts of the empire. Among these were

Epipodius and Alexander, celebrated for their great friendship and their Christian union. The former was born at Lyons, the latter in Greece; they were of mutual assistance to each other in the practice of Christian virtues and godliness.

At the time the persecution first began to rage at Lyons, they were in the prime of life, and to avoid its severities they tried to save their lives by hiding in a neighboring village. Here they were for some time concealed by a Christian widow. But the malice of their persecutors pursued them to their place of concealment, and they were committed to prison without examination. After three days they were brought before the governor, and examined in the presence of a crowd of heathen, before whom they confessed the divinity of Christ. Upon this the governor, being enraged at what he termed their insolence, said, "What signify all the former executions, if some yet remain who dare acknowledge Christ, and refuse to sacrifice to the ancient gods?"

They were then separated,

so they should not console each other, and the governor began to tempt Epipodius, the younger of the two. He pretended to pity his conditions, and advised him not to ruin himself by obstinacy. "Our gods," continued he, "are worshipped by the greater part of the people in the world, and by their rulers; we adore them with feasting and mirth, while you praise a crucified man. We honor them by launching into pleasures; you, by your faith, are debarred from all that indulges the senses. Our religion enjoins feasting, yours fasting; ours the joys of life, yours the barren virtue of chastity. Therefore, I advise you to renounce a religion of such severity, and to enjoy those gratifications which the world affords, and which your youthful years demand."

Epipodius said in reply, "Your pretended tenderness is actual cruelty; and the agreeable life you describe is followed by everlasting death. Christ suffered for us, that our pleasures should be immortal, and hath prepared for his followers an eternity of bliss. The frame

of man is composed of two parts, body and soul, the first is weak and perishable, and should be servant to the latter. Your idolatrous feasts may gratify the mortal, but they injure the immortal part. That suraly cannot be enjoyment, which destroys the most valuable part of man. Your pleasures lead to eternal death; our pains, to eternal happiness."

For those brave words Epipodius was severely beaten, and then put to the rack. Upon this he was cruelly stretched; after having borne his torments with wonderful patience, he was taken from the rack and beheaded.

Alexander, his companion, was brought before the judge, two days after, and on his resolute refusal to renounce Christianity, he was likewise placed on the rack and beaten by three executioners, who relieved each other alternately until he expired, yet he bore his sufferings with as much courage as his friend had done.

Accounts of Valerian and Marcellus

Valerian and Marcellus, two young men who were nearly related to each other,

were imprisoned at Lyons for being Christians. By some means they made their escape, and travelled different roads. Marcellus made several converts in the territories of Beesancon and Chalons; but, being taken, he was carried before Priscus, the governor of those parts.

This magistrate, knowing Marcellus to be a Christian, ordered him to be fastened to some branches of a tree, which were drawn down for that purpose. When he was tied to different branches, they were let go, with the intention of tearing him to pieces by the sudden jerks. But this invention failing, he was taken down and carried to Chalons, to be presented at some idolatrous sacrifices. Refusing to assist at these, he was put to the torture, and afterward fixed up to his waist in the ground, in which terrible position he remained for three days, when death released him from misery.

Valerian was also seized, and by the order of Priscus, was first brought to the rack, and then beheaded, in the same year as his relation Marcellus.

In the year 180 the Emperor Marcus Aurelius died, and was succeeded by his son, Commodus.

Apollonius Accused by His Slave

In the reign of the emperor Commodus, Apollonius, a Roman senator, became a martyr. This eminent man was versed in all the polite literature of those times, as well as in the pure precepts of the religion of Christ. He was accused by his own slave Severus, which act was made possible by an unjust and forgotten, but unrepealed, law of the emperor Trajan.

This law condemned the accused to die, unless he changed his religion; but, at the same time, ordered the execution of the accuser for slander. Apollonius, upon this ridiculous statue, was brought to trial; for though his slave, Severus, knew he must die for the accusation, yet such was his hatred and thirst for revenge, that he was willing to lose his own life if he could but make sure of the death of his master.

As Apollonius refused to change his opinions, he was, by order of the Roman senators, to whom he had ap-

pealed, condemned to be beheaded. This sentence was carried out; and his accuser, having first had his legs broken, was then also put to death.

Three Hundred Christians Are Burned

One of the most dreadful events recorded in the history of Christian martyrdom, both on account of the number of the victims sacrificed and the terrible manner of their deaths, took place at Utica, the greatest city, except Carthage, of ancient Africa.

By the order of the proconsul, three hundred Christians were ranged around a burning limekiln. An altar was also set up, near at hand, and the people were commanded either to sacrifice to the heathen gods, or to suffer the terrible penalty of being cast into the burning kiln. Wonderful to relate, three hundred martyrs not only refused to sacrifice, but with one accord leaped forward to meet the fiery death which their enemies had prepared for them.

Other Martyrs Perish

Fructuosus, bishop of Tarragona, on the east coast of

Spain, and his two deacons, Argurius and Eulogius, for avowing themselves Christians, were burned alive. Malchus, Alexander, and Priscus, three Christians of Palestine, with a woman of the same place, voluntarily confessed that they were Christians; for which they were condemned to be devoured by tigers.

CHRIST'S WONDERFUL LOVE

What a wonderful privilege this is
That men may choose as he will,
To open the door and let Jesus in
Or make him wait outside still.

He courteously waits while knocking
still

The sovereign Lord of the uni-
verse;

He will not batter your door in
But is earnestly pleading to get in.

For men have the privilege of choice
Will you not let him come in?

We can lift the latch if we will
And let the dear Saviour right in.

He has patiently been knocking and
waiting,

For you to open your heart's door;
Beware the day when His patience
ends

And His pierced hand knocks no
more.

Wm. N. Kinsley.

GOD'S WORD TO HIS CHILDREN

The Word is milk, to feed, I Pet. 2:2,
Th' imparted life; I Pet. 1:23,

This is the fare we need, Jer. 15:16,
In pace and strife. I Jno. 2:14.

The Word is Food to mould, Acts
20:32,

The man within; Eph. 3:16
And makes him strong, and bold

Joel 2:2,

The fight to win. Rev. 12:2.

The word is Honey sweet, Psal. 99:
1-3,

Refined and pure; Psal. 18:30
It fills with joy complete, I Thess
1:6

Unspoil'd and sure. Psal. 93:5.

The Word's a Living Fount, Psal. 36:9
'Tis pure and clear; Psal. 12:6

It makes the soul to mount, Isa.
11:31

To Christ most dear. I Pet. 2:4-6.

The Word's a Running Stream, Isa.
33:21

'Tis broad and deep; Psal. 55:9
His love in it doth gleam, Jer. 31:3
The soul to keep. Jude 21.

The Word's a Fire of Love, Jer. 20:9
To make aglow Psal. 39:3

The soul, to things above, Col. 3:1
While here below. Prov. 15:24.

The Word's a Lamp to light, Psal.
119:105

Through life's dark way. Prov.
6:23.

It guides us safe and right, Isa. 58:2.
To realms of day. Psal. 43:3.

The Word's a Safe Guide Book, Psal.
73:24.

To map the way. Psal. 119:9
To this we need to look, Jas. 1:25
Lest we should stray. Psal. 119:2

The Word's a Mirror bright, Jas.
1:25

In which is seen, Job 42:5-6.

Dark self—a hideous sight; Rom. 7:18

The flesh—unclean. Isa. 64:6

The Word's a Hammer hard, Jer. 23:29

The heart it breaks. II Kings 22:11-13.

Its force can none retard, Jno. 5:25
The soul it shakes. Jer. 23:9.

The Word's a Balm to heal, Psa. 107:20

The broken heart; Psa. 147:3

New life, and strength, and zeal
Jno. 6:53

It doth impart. I Kings 18:1

The Word's girdle sure Eph. 6:14

To brace the loins; Luke 12:35

It girds us to endure, Psa. 18:39

What truth enjoins. I Pet. 1:13

The Word's the Spirit's sword, Eph. 6:17

As sharp as steel; Heb. 4:12.

To kill unholy words, I Thess. 2:13
Its power we feel. Acts 19:20

The Word's the Pilgrim's Stay, Isa. 1:10

While here below; Isa. 1:3

It helps us on our way, Psa. 119:54
As home we go. II Cor. 5:8

The Word's Casket rare, Psa. 134:17

Its gems are great; II Pet. 1:4

Its cost can none declare Job 28:16
On earth's estate. Psa. 119:72

—By F. E. Marsh.

Sel., A. G Fahnestock.

THE DANGER OF COMPROMISE

Do you see that danger signal yonder? In large print to all who can read it, pointing out some peril, hazard,

insecurity, etc., to your life and property, and if orders are not obeyed, you must suffer the consequences?

What sane person would speed up his engine or team when aware of the fact that the bridge is out or unsafe just ahead?

"Safety First"

Is the password all through the large cities, at railway terminals, etc. Safety and protection for the natural body is all right, and it is our duty to care for the same. Now how about the spiritual? The natural side has "Safety First;" the spiritual is "God First."

Danger Signals

Here is a great danger signal called **Compromise**. What does it all mean? It is to agree, or pledge, to endanger life, character and reputation; to expose, to suspect. The effect of compromise with the world can be traced from Genesis to Revelation, among the so-called children of God. And there is no blessing pronounced upon it, but woe follows its tracks. God has placed warning signals through His inspired Word against this evil, and so ten-

derly promises to be with His people if they obey Him, and ask Him for guidance and protection in all the different phases of life, and in death will not forsake us.

Strong Drink gives out a danger signal to the young man, not to tamper with it; for it robs him of his noble manhood, his money, and all that is respectable, and causes the Lord's work to suffer in more ways than one. "The harvest truly is great, but the laborers few."

There is the Theater, the Dance Hall, etc., with all their enticing evils and fascination of adornment, robbing the young women of her virtue and piety which should be exercised in the Lord's work. Sad indeed. In the Garden of Eden our mother Eve made the first compromise with Satan by eating of the forbidden fruit and handing some to Adam, of which God had said they should not eat. The serpent told her not to heed God's command, but go ahead and eat—just like people do today, in the face of all warnings and admonitions. But the day is fast approaching when their eyes will be opened—to their sorrow, if they

do not repent.

God's Word is full of danger signals, which are safeguards to keep us on the narrow way which leads to God in heaven.

Results of Compromise

The great evil of Christian professors compromising with the world, in all its avenues of sin, is robbing the church of her power, and the beauty of holiness unto the Lord. How it must grieve our dear heavenly Father to behold the carelessness and indifference today in His beloved Church—and He has done so much for us, and loved us **So**. ..Can you define that love?

The Children of Israel, by compromising with the Gibeonites, had a thorn in the flesh for life. Samson is an object lesson for consideration. Lot learned that great lesson to his sorrow. Notice the trouble Aaron got into by obeying the people in the making of the golden calf and worshipping the same. World compromising Christian professors still have their calf worship, but their prayers do not rise higher than their heads.

Many more Bible charac-

ters could be mentioned along the same line. Therefore let us earnestly seek to know God's will concerning us, and be obedient followers to His honor and glory. And if the enemy tempts us to follow in forbidden paths, and to compromise to his suggestions, may the eternal God of heaven, in whom we trust, keep us from falling a prey, and have the grace to answer with Nehemiah of old, "I am doing a great work, so that I cannot come down."—Ethel H. Glick, in Gospel Herald.

POOR MEN PREACH THE GOSPEL

It is one of the honors of the gospel that poor men have taken to the preaching of it. There was a tinker once—and let the worldly-wise blush when they hear of it—there was a tinker once, of whom a great divine said he would give all his learning if he could preach like him. There was a tinker one, who ne'er so much as brushed his back against the walls of a college, who wrote a "Pilgrim's Progress." Did ever a doctor in divinity write such a book? There

was a pot boy once—a boy who carried on his back the pewter-pots of his mother—who kept the Old Bell Inn. That man drove men mad, as the world had it but led them to Christ, as we have it, all his life long until, loaded with honors, he sank into his grave, with the good-will of a multitude round about him, with an imperishable name written in the world's record as well as the records of the church. Did you ever hear of any mighty man whose name stood in more esteem among God's people than the name of George Whitefield? And yet, these were poor men who, as Wycliffe said, were taking to the preaching of the Gospel. If you will read the life of Wycliffe you will find him saying there that he believed the reformation in England was more promoted by the labors of the poor men whom he sent out from Lutterworth than by his own.

He gathered round him a number of poor people whom he instructed in the faith, and then he sent them two and two into every village, as Jesus did. They went into the market-place and they gathered the people around;

they opened the Book and read a chapter, and then they left them a manuscript of it, which for months and years afterward the people would assemble to read, and would remember the Gospelers who had come to tell them the Gospel of Christ. These men went from market-place to market-place, from town to town, and from village to village and though their names are unknown to fame, they are the real reformers. You may talk of Cranmer, and Ridley, and Latimer—they did much—but the real reformers of the English nation were people whose names have perished from the annals of time, but which are written in the records of eternity. God has blessed the poor man in preaching the truth.

Far be it from me to depreciate learning and wisdom. We should not have had the Bible translated without learning, and the more learning a man can have, if he be a sanctified man the better; he has so many more talents to lay out in his Master's service but it is not absolutely necessary for the preaching of the Word. Rough, untamed, un-

taught energy has done much in the church. A Boanerges has stood up in a village; he could not put three words together in grammatical English; but whether the drowsy parson had for many a year lulled all his people into an unhallowed rest, this man started up, like the herdsman Amos, and brought about a great awakening. He began to preach in some cottage; people thronged around him; then a house was built, and his name is handed down to us as the Rev. So-and-So; but then he was known as Tom, the plowman, or John, the tinker. God has made use of men whose origin was the most obscure, who seemed to have little except the gifts of nature, which could be made use of in God's service; and we hold that this is no disgrace, but on the contrary, an honor, that poor men are taking to preaching the Gospel.—Spurgeon.

The following poems were found among my father's notebooks, written in long hand by him:

Within my earthly temple, there's a crowd,

There's one of us that's humble,
one that's proud,

There's one of us that's broken-

hearted for his sins,
And one who unrepentant, sits
and grins.

There's one who loves his neighbor
as himself,

There's one who cares for naught
but fame and wealth,
From such corroding care would I
be free,

If once I could determine which
is me.

As for war, I call it murder,
There you have it, plain and flat,
I don't need to go no further,
Than my testament for that.

If you take a sword and draw it,
And go and stick a fellow thru,
Government won't answer for it,
God will send the bill to you.
Sel., Paul R. Myers.

You can not cut a niche in
this world for yourself—by
chiseling.

Make full preparation for
the conflict, which, when
made is equal to already hav-
ing gained the victory.

DEVOTIONAL LESSONS FOR NOVEMBER

Theme: Teachings of Jesus

I. Teachings of Jesus.

Memory verse, Mark 4:9, 'And He
said unto them, he that hath ears
to hear, let him hear.'

Tues. 1—John 15:1-5.

Wed. 2—John 15:6-17.

Thurs. 3—John 15:18-27.

Fri. 4—Matt. 13:13-23.

Sat. 5—Matt. 13:24-30.

II. Teachings of Jesus.

Memory verse, Matt. 13:16, "But
Blessed are your eyes, for they see;
and your ears, for they hear."

Sun. 6—Matt. 23:16-20.

Mon. 7—Matt. 26:6-13.

Tues. 8—Matt. 26:26-32.

Wed. 9—Matt. 26:51-56.

Thurs. 10—Mark 2:18-22.

Fri. 11—Mark 2:23-28.

Sat. 12—Mark 3:23-29.

III. Teachings of Jesus.

Memory verse, Mark 3:35, "For
whosoever shall do the will of God,
the same is my brother, and my
sister, and mother."

Sun. 13—Mark 3:31-35.

Mon. 14—Mark 4:2-9.

Tues. 15—Mark 4:10-20.

Wed. 16—Mark 4:21-25.

Thurs. 17—Mark 4:26-31.

Fri. 18—Mark 6:7-13.

Sat. 19—Mark 7:5-13.

IV. Teachings of Jesus.

Memory verse, Mark 7:21, "For
from within, out of the heart of
men, proceed evil thoughts, adul-
teries, fornications, murders."

Sun. 20—Mark 7:14-23.

Mon. 21—Mark 8:14-21.

Tues. 22—Mark 8:34-38.

Wed. 23—Mark 10:2-12.

Thurs. 24—Col. 3:12-17.

Fri. 25—Mark 10:13-22.

Sat. 26—Mark 10:35-45.

V. Teachings of Jesus.

Memory verse, Mark 12:29, "And
Jesus answered him, the first of all
the commandments is, Hear O Israel,
The Lord our God is one Lord."

Sun. 27—Mark 11:20-26.

Mon. 28—Mark 12:1-12.

Tues. 29—Mark 12:18-27.

Wed. 30—Mark 12:28-34.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING

T herefore, our God, we thank thee, and praise thee, and
praise thy glorious name.—I Chron. 29:13.

H onour the Lord with thy subsance, and with the first-
fruits of all thine increase.—Prov. 3:9.

A ll thy works shall praise thee, O Lord; and Thy saints
shall bless thee.—Psa. 145:10.

N ow will I praise the Lord.—Gen. 29:35.

K now therefore that the Lord . . . he is God . . . which
keepeth covenant and mercy with them that love him
and keep his commandments.—Deut. 7:9.

S erve the Lord with gladness: come before his presence
with singing.—Psa. 100:2.

G ive thanks unto the Lord; for he is good: for his mercy
endureth forever.—Psa. 118:29.

I n all thy ways acknowledge him, and he shall direct thy
paths.—Prov. 3:6.

V ow, and pay unto the Lord your God: let all that be
round about him bring presents unto him.—Psa. 76:11.

I t is a good thing to give thanks unto the Lord, and to
sing praises unto thy name.—Psa. 92:1.

N o good thing will be withhold from them that walk up-
rightly.—Passa. 84:11.

G od is able to make all grace abound toward you; that
ye, always having all sufficiency in all things, may
abound to every good work.—II Cor. 9:8.

THANKSGIVING

"The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and it may give seed to the sower, and bread to the eater." Isa. 5:10.

Our living on this earth can be summed up in the thought of the text, "seed for the sower and bread for the eater." This summary of life is wholly dependent upon God's controlling the rain, the sunshine and the growth of vegetation. Is it any wonder why we need to give thanks? "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. 1:17.

We should neither attempt to sum up our thankfulness in one day nor can we be satisfied to give thanks on the Lord's day only. Whenever we partake of God's blessings we should be thankful. We should be thankful daily both, for temporal and spiritual blessings.

"As ye have therefore re-

ceived Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:6-7.

With a comparatively few blessings the early settlers of our country, gathered together to give thanks to their Heavenly Father. We should appreciate and take a lesson from their efforts to be friendly with the Indians, who has so often mistreated them, "For we be brethren." Civilized, educated man has still not learned how to get along together.

Five minutes spent in meditating on our Spiritual blessings will do our soul and mind much good. Is it any wonder that Christ asked, "Where are the nine, as only one of the ten lepers, He had healed, returned to thank Him.

Thanksgiving day might be spent in a number of ways even at our present time. We may assemble at the house of the Lord, sing songs of praise, render unto God our sincere praise either audibly or in our meditation, fellowship with believers, and then spend the remaind-

er of the day in harmony with these expressions. Second, we may go about our daily tasks and duties similar to any other day, without any particular thought for Thanksgiving. Third, we may spend Thanksgiving Day as a day of feasting and perhaps reveling.

Christian people certainly should appreciate the privilege to observe the day in the first method. But we should realize that the second method may be still better than the third. We cannot praise God enough for His numerous blessings, most of which we have taken for granted that they are due us. How much effort it takes to secure some needed or necessary article in this present day, yet, how small this may be compared with the numerous blessings which we receive, perhaps every hour, without any effort.

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever." *Psa.* 106:1.

For many shall come in my name, saying, I am Christ; and shall deceive many.

THANKSGIVING DAY

Paul R. Myers

Thanksgiving Day brings to mind a great number of things. It shows how fast another year has rolled to eternity. It brings us one year nearer Judgment day than last Thanksgiving Day. Another year of blessings has been ours to enjoy. Just what have we accomplished for the Lord in the last year? Did we do the best we could for Him in that time? Do we realize the meaning of Thanksgiving Day?

This day has been set apart by our government as a day of special Thanksgiving. It originated among the Pilgrims, who came to this land in their search for religious liberty. They sought a country where they could worship God unhindered and unmolested. They left houses and lands, earthly possessions, family ties, all that was near and dear to them in search for their religious freedom. In an earnest and sincere manner they literally "forsook all" that they might worship God.

Can you picture in your

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mind what it must have meant to those people? Can you visualize the scene when they left their homes and boarded a small craft with a very few earthly possessions? Can you imagine the scene when the men pulled anchor and began an almost endless task of manning the boat over uncharted seas? They did not have maps, charts, radar, radio, as do ships today. They did not have a giant diesel motor to power their craft. They did not have soft comfortable berths to sleep in. They could not go to the dining

room and be provided hot, nourishing meals. They lacked all these comforts.

One great thing they did possess was faith in their God. When they left their shores, literally turning their backs on their homeland, they looked unto God for guidance, and He certainly granted it to them. They made a choice to be true to Him and as He always does on showing of such faith, He was with them.

History tells us after many days, much toil, many hardships and untold suffering, they sighted land. This must have been a great event for them. After being tossed to and fro upon the waters for so long, then approach land, surely caused them to thank God for His being with them. How rich toward God they must have felt when they set their feet on dry land, a land which they were seeking. If God was with them when they were giving their all for His cause, surely it is sufficient proof that He will be with us in any and all efforts put forth today for His cause. As they were glad and happy and thankful, so should we

be today when we are not put to so great a test of our faith.

Their problems were far from solved when they did land on our shores. They had to clear the land. They had to guard against the Indians until such a time as they made friends with them. They had to immediately strive to make a living, even a bare existence.

In addition to making a stronghold for themselves, they were confronted with many other problems. Dis-

ease, sickness, poor food and shelter, coupled with the extreme cold winter caused approximately half their number to perish. They lacked medicinal treatment as we enjoy today. They had to rough it in every way to maintain their existence. We can not in any way picture in our minds by the deepest of meditation, what those people endured. Lacking everything in the way of tools, they cleared the land and built crude shelters. Through it all they maintained faith in God. That is what carried them through. If we could demonstrate such faith, surely the cause of Christ would be more effective in the world today.

The first summer spent in very hard work yielded them a small harvest. They realized that the harvest they reaped was given of God and claimed no credit for themselves. They were so thankful for the little they had, that they set apart a day for the giving of Thanks. A day special for a special purpose. They gave special recognition for the blessings He bestowed upon them. That was many centuries ago.

Today, brought down from them through the ages until now, we observe a set-apart day as a special day of Thanksgiving. Our high government officials respect this day. It has become a national holiday. It is observed generally, but whether all people give thanks that day remains a doubt. Christ's followers surely should render praise and thanksgiving that day as well as on all other days.

After harvests are garnered, fruits and vegetables are harvested and preserved, when the soil begins its stage of dormancy, when the clouds and atmosphere warn us that winter is nigh, surely that is a very appropriate

time to render thanks unto God for that which He has blessed us with. How we should rejoice and be thankful unto Him for His bounteous blessings, which we creatures are entirely dependent upon.

In noticing the motive of the Pilgrims in coming to America, one must be impressed with the fact that they did not give up their faith or alter it or cast aside a part of it, to stay in their homeland. That would have been probably the easier way out. But that did not attain to the purpose they were seeking. What they wanted, they had to get by sacrifice. Surely we see a lesson here for us. Do not give up a little here and a little there, but let us continue in the faith and if that requires sacrifice on our part, do it rather than to sacrifice principle. Their homeland, their possession, their associates was not the uppermost thing in their mind. Uppermost in their mind was their relationship with their God. How strong would be the church today if that same motive was uppermost in the mind of every member? It should not constitute a prob-

lem for each of us to take hold of our end of the Master's work and labor together for His cause. We should be thankful for the opportunities we have in this land of religious freedom. Let us be thankful for God's Word which will lead us in the paths of righteousness, if we will be willing to follow.

While we date our observance of Thanksgiving Day back to our forefathers, God's Word, the Holy Bible teaches us in many, many passages to render thanks unto Him. The Psalmist David abounds in thanksgiving. The apostle Paul writes a lot about being thankful. Jesus expressed thanks unto God. Throughout the Old and New Testament, we are taught to thank Him. Therefore, by being obedient to the Word and respecting the laws of our land, we have a two-fold purpose in observing Thanksgiving Day.

I like the writings of Paul to the Ephesians on this subject. Ephesians 5:19-20. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks

always for all things unto God and the Father in the name of our Lord Jesus Christ."

The latter part of this scripture covers in my mind the duty of being thankful. We are to give thanks for ALL things at ALL times. In simple language, not to be thankful one day a year, but be constantly thankful for everything we received from God. If we sincerely regard God as the giver of everything which we have of every blessing which we enjoy, of every talent which we possess, we will have to conclude that there is no way in which we can repay Him, except by saying, "I thank thee, Lord." This we can do and I believe the Lord expects us to do it.

We cannot cause the rain to fall, neither can we prevent it. We can not cause seeds to germinate, leaves to burst forth, blossoms to appear, fruit to ripen, etc. Yet we plant in the spring, with the expectation of a harvest in the fall. We lay claim to raising a certain number of bushels of corn, wheat and oats. It is not us. It is God blessing the labors of our hands. Were he to withhold

such blessings our labors would be in vain. We certainly should offer God sincere and due thanks for these bountiful blessings.

It has been the practice of our churches to observe a Thanksgiving Day meeting. At these meetings opportunity is extended to anyone to offer audable prayer, expressing to God their heartfelt thanks for the blessings they have enjoyed during the year. To me it is interesting to hear these prayers. The combined prayers of an audience covers about everything I believe God expects of us to thank Him for. To hear such a group of prayers is inspiring to our soul and surely it must be very pleasing to Almighty God. It does show that we do appreciate His blessings as we receive them day by day.

Now, possibly more than ever before, we should thank God, both for the Spiritual and the temporal blessings of life. Why? We are living at a time when there is much evil on every hand. Much unsound doctrine being preached and many departing from the faith. We know that God's Word is true. His Word teaches us

that such things shall come God's will. What are we doing for our Lord in our day? to pass. The reason we should be especially thankful for, is the promise that He has given us, that if we are faithful, He will never leave or forsake us. Because some leave Him is no reason we should. We should be thankful we have a choice in the matter. Let us be thankful always for all things.

Box 117, Greentown, O.

THANKFUL

J. F. Marks

We are again approaching the end of the harvesting of the crops of another season, of which we have been bountifully blessed. Are we thankful enough to our Heavenly Father who has made this all possible?

Since the past thanksgiving day most of us have heard of many sad events around and about us. Some of our friends have suffered much through sickness and other troubles of life in this world. As I think of distress and trouble I am made to think of the severe hardships of Christ and the Apostles. Let us draw to our minds their great effort to do

God's will. What are we doing for our Lord in our day? Let us think of our forefathers who came to this country for religious freedom. What trouble and distress befell them and then after a harvest season their thankful hearts were raised in thanksgiving. I believe this is a very good thing to remind us of our duty toward God, as it appears that many are not thankful for the many blessings of life.

Many are engaging in the sinful things of life and will not have the blessings of God when their life in this world is over. I believe we should thank God daily and have a thankful heart all the time for the many blessings of life that we are permitted to enjoy. We should be thankful for our religious freedom in this country and our privilege of worshiping God according to His Holy Word. It appears that many are not thankful for this religious freedom.

I am convinced we must be thankful and fully appreciate the things in this world, God is blessing us with, if we want to live a true Christian life. We should especially be thankful for the plan of sal-

vation that Christ brought from heaven. We should thank God for His great love and the willingness of Christ to open a way for our salvation. Could anyone be thankful by rejecting and opposing His offer?

God's word tells us in the last days perilous times shall come. Men are unthankful today in many cases. Actions are speaking for themselves. Our works among our fellowman show our attitude and concern for our Lord.

Let us for a moment think of Abraham, a man who was abundantly blessed, how thankful he was and what strong faith he had in God. When tried he stood some very severe tests.

It may be well for us to think and meditate of many faithful men of old. As I think of David, what a thankful heart he must have had to write so many psalms and exhortations of praise to God. He was so thankful that he was called a man after God's own heart.

Then to think of our perfect example, who carried out the will of God even to the death on the Cross. What great miracles He perform-

ed such as blessing the few fish and loaves. As we think of many other favors and good deeds that He did while here on earth yet he was despised by most people.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. This was the case of many in the days of the apostle Paul also. What about the day in which we are living?

Through the many blessings of life there probably will be many thanksgiving prayers offered as we pass through this season of the year. We should be aware of the fact that God looketh on the heart and is not satisfied with lip service alone. We need the fruits of righteousness and a Christian spirit toward God and our fellowman. In this evil day we need to be careful that we use and do not lose the fruits of the spirit.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Heb. 13:15. R. 1, Felton, Pa.

THANKSGIVING

Ethel Beck

We give Thee our griefs, oh Father,
We cast our burdens on Thee,
The woes of all Thy children
Are before Thee constantly.

We bring Thee our sins and follies,
We pour our tears at Thy feet.
Help us, oh Lord, to remember
That Thy heart might find it
sweet

If we brought Thee our joys and
pleasures
As well as our sorrows and tears.
Would not the sound of our laugh-
ter
Make music in Thine ears?

To the earthly giver we tender
The smile and the grateful word;
How then can we be forgetting
To thank our bountiful Lord?
—Martha Snell Nicholson.

Does our Father weary of
our many problems and
sorrows brought to Him?
We believe not. His word
says, "Casting all your care
upon Him; for He careth for
you." I Pet. 5:7. "Be care-
ful for nothing; but in every
thing by prayer and suppli-
cation with thanksgiving let
your requests be made
known unto God." Phil. 4:6.

"Commit thy way unto the
Lord; trust also in Him; and
He shall bring it to pass."
Psa. 37:5. The Lord invites
us to bring all cares to Him.

We should then commit them
to Him and leave our bur-
dens with Him. As we trust
Him we have peace in our
hearts, being confident that
He will bring it to pass ac-
cording to His will. Our re-
quests should be made with
thanksgiving.

Do we thank God that He
inclines to us a listening ear
and an understanding
heart? Do we thank Him
for the burdens and disap-
pointments, because they
drive us to Him? Do we
thank Him for the cross we
have to bear, because
through it we know the
fellowship of His suffering?

God would be pleased if
we would praise Him contin-
ually for all the good things
instead of going to him only
when in trouble. We have
many good things for which
to thank Him. A good har-
vest of grain and fruit. For
green grass, pretty flowers
and the birds with their
songs. For eyes to behold
His wonderful works of na-
ture and the wonders of the
earth.

As Christians, we have
still more to praise Him for.
Just to think of all that Jesus
did for us through His suf-
fering and death, should stir

our hearts to grateful praise. Because He paid the penalty we need not suffer for sin. "Thanks be unto God for His unspeakable gift." It is expected of us to be full of praise.

"Surely the righteous shall give thanks unto thy name; the upright shall dwell in Thy presence." Psal. 140:13. Do we complain because things are not going as we wish? Let us start praising God for all the good things and see if there is anything left to murmur about.

In our Christian walk, day by day, God protects us from dangers. He gives us power to overcome the wicked one and delivers us out of temptation. Do we thank Him daily for this? Do we thank Him for every victory over Satan?

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:57. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." II Cor. 2:14.

God created man to glorify Him. Do we fall short of our purpose? By our con-

inual praise we glorify Him. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew Thy salvation." Psal. 50:23.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John. 15:8. It takes also a fruitful life. A fruitful life will have praise for the Lord. May we not disappoint Him not only on this one day but every day.

Thanksgiving is Thanksliving

I thank Thee Father, for the things
That Thou hast given me,
The treasures and the happenings
Thy love has made so free;
But I bring gratitude as well,
O Father of us all,
For all the cares I cannot tell
Because they did not fall.

I thank Thee for the tears unshed,
The graves that were not made,
The bitter words that were not said,
The tempests that were stayed.

I thank Thee for the joys unlost,
The clouds that did not rise,
The unknown woe, the unpaid cost,
And hope's untroubled eyes.

—Clarence Edwin Flynn.

Dallas Center, Ia.

BIBLE STUDY

C. R. Gehr

"Open thou mine eyes, that I may behold wonderful

things out of thy law." Psa. 119:18.

The importance of this prayer cannot be over estimated. It is one that each Christian, not only should but must, pray as they study God's word. It is a short prayer but right to the point. Notice what the psalmist prays. He does not pray that he will be able to open his own eyes, but, that God will open them. What is the prayer for? "That I might behold wondrous things out of Thy law." So there are some wonderful things in God's word for us that those who read and study His Word will find.

The Christian people who have a great desire to study the word of God, must pray often, "Open thou mine eyes that I can see." And as we pray we must expect and believe God to answer prayers.

As one grows in grace and in the knowledge of the Lord Jesus Christ, he will see more and more the intimate connection between Bible study and prayer. The two go hand in hand. One demands the other. As we pray, we speak to God, and as we read and study His Word, God speaks to us.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect thoroughly furnished unto all good works." II Tim. 3:16-17.

Those who truly and zealously study the Bible will be reproved, corrected and instructed in righteousness. If we heed that which is studied, it will make a full Christian life that is thoroughly equipped.

If the average person would be asked the question, "Is your Bible a lost book?" He would probably say, no, my Bible is not lost. I know exactly where it is. As the average person sees it, the Bible is as a book lying on a shelf as other books. Such people may know exactly where it is, but one thing is sure its teaching and inspiration are lost to him. The Bible lying on the living room table can be as lost as one buried at the bottom of a forgotten trunk.

Such a Bible is lost. Its treasures are lost. Many homes have a Bible which is seldom opened. Yes, indeed, to many, the Bible, is a lost

book.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

What a wonderful thing it is that the scripture is able to give us comfort and hope. Whenever one is distressed he can, if he is acquainted with the word, find the passage which will give him that desired comfort and hope.

One thing is very necessary in our studying and reading. We must invite the teaching and guidance of the Holy Spirit, for without His illumination, we will never gain the knowledge which is there for us. If we are studying under His ministry, the Bible will truly be an inspiring study.

The Word of God is meant to be "food" for our spiritual lives. Christ has declared that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The physical man lives by bread for "food," but the spiritual man lives by that bread which come down from heaven, "The Word."

In studying the Bible there is a certain amount of history we must refer to. The place and conditions of various kinds are important to our study.

Thank God, in studying the Bible, every statement can be accepted at face value. It can be accepted as meaning just what it says, and in this way the word of God "Sword of the Spirit," remains a sharp weapon for use against Satan.

Dallas Center, Ia.

NEWS ITEMS

MAILING LIST

The mailing list has recently been corrected and all address labels should be correct for address changes and renewals up to Sept. 1st. If there are any errors please drop me a card at once

—Editor.

TANEYTOWN, MD.

The Walnut Grove Dunkard Brethren, met for regular council Sept. 10, 1949, at 7 p. m. Meeting was opened by reading the 24th Psalm and prayer by our Elder, Bro. Henry Demuth. After making a few appropriate remarks, he then took charge of the meeting. Not much business came before the

meeting, the visiting brethren report all in peace and willing to labor with the church, with one exception which was taken care of. Preparation was made for our lovefeast, which was Oct. 2nd.

On Sept. 18th we started a two weeks series of meetings, which were well attended. Bro. David Ebling was the evangelist, he preached the Word with power and gave no uncertain sound. As a result of his labors two young souls were made willing to walk the narrow way, and were received by Christian baptism.

We also had a good attendance at our lovefeast which was at the close of our meetings. Ministers present during the day were Elders David Ebling, A. G. Fahnestock, Ray Shank, Henry Demuth, Joshua Rice, Emmert Shelly, Addison Taylor. Minister Daniel Marks. Bro. Ebling officiated. We appreciate the presence and good talks, also the presence of members of the adjoining congregations, and gladly welcome them at any time.

May we all stand four square upon the Gospel as the wickedness that is in the world is great, especially adultery, for which there is no hope of Heaven, our evangelist gave us a good talk on it. Especially did we appreciate those coming quite a distance, Come again. About 65 communicants surrounded the Lord's tables.

M. Ella Ecker, Cor.

THE BIBLE OR HISTORY

Wm. E. Kinsley

There is a vast difference

in the meaning of the Bible and history. History is a systematic record of past events, especially of those concerning the life of a nation and in which man has taken part. Past events in general, considered as material or facts for record, such as would make a complete story. An account of something existing or that did exist.

The Bible is a divinely inspired book. It is the masterpiece of all literature or history. It is the supreme authority on practical knowledge for men and women in every walk of life. Its scope is broader than all human knowledge and experience, and its heights and depths reaches beyond the utmost limits of all extremities. Within its sacred pages may be found counsel and wisdom for every condition and circumstances of human experience or comprehension. Its truth has been the inspiration of the worlds greatest achievements in reform and inspirational teachings. Not one human being is able to grasp it all. The truths of the Bible were divinely communicated, unfolding to men

God and his will concerning the human race. A divine revelation which remains unchanged. The sacred scriptures of the Old and New Testaments. "All scripture is given by inspiration of God."

Men may reach the depths, and height of history in life, but never reach the depth and height contained in the Bible. No human mind can comprehend it all.

HYMN

Holy Bible, book divine,
Precious treasures there we find.
Mine to tell me whence I came,
Mine to teach me what I am:
Mine to chide me when I rove:
Mine to show a Savior's love:
Mine thou art to guide and guard,
O thou holy book divine,
Mine to comfort in distress,
Mine to tell of joy to come,
Mine to show by living faith,
Precious treasures thou art mine.
Hartville, Ohio.

FOXES' BOOK OF MARTYRS

Chapter 6

The Fifth General Persecution Under the Roman Emperors, A. D. 200

The emperor Commodus was succeeded by Pertinax, and he by Julianus, each of whom reigned but a short

time. On the death of the last, Severus became emperor. After he had obtained the throne he fell ill, and would have died but for the skill of a Christian physician; so he became a great favorer of Christians in general, and even permitted his son, Caracalla, to be nursed by a Christian woman.

It therefore happened that the Christians had for several years a rest from persecution, and could worship God without fear of being punished for it. But after a time the hatred of the ignorant mob again prevailed, and the old laws were remembered and put in force against them. Fire, sword, wild beasts, and imprisonments, were once more resorted to; and even the dead bodies of Christians were torn from their graves, and subjected to every insult. Yet so greatly did the faithful multiply, in spite of the attacks of their enemies that Tertullian, who lived in this age, tells us that if the Christians had all gone away from the Roman territories, the empire would have been greatly weakened.

Leonidas, the father of the celebrated Origen, whose

story is told further on, was beheaded for being a Christian. Before his execution, the son, in order to encourage his father, wrote to him in these remarkable words: "Do not, dear father, let your care for us change your resolution." Many of Origen's friends likewise suffered martyrdom, among them brothers, named Plutarchus and Serenus; two others, named Heron and Heraclides, were beheaded; a Roman named Rhais had boiling pitch poured upon her head, and as then burned alive, as was also Marcella, her mother.

Conversion of a Roman Officer

Potamiena, the sister of Rhais, was executed in the same manner as the others. But Basilides, an officer belonging to the army, who had been ordered to attend her execution, became a convert on witnessing her fortitude. When he was required to take a certain oath, he refused, saying that he could no longer swear by the Roman idols, as he was a Christian.

The people could not, at first, believe what they heard; but he had no sooner

proved that his words were true, than he was dragged before the judge, committed to prison, and on the next day beheaded.

Irenaeus, bishop of Lyons, was born in Greece, and received a Christian education. It is generally supposed that the accounts of the persecutions at Lyons were written by him. He succeeded the martyr Photinus as bishop of Lyons, and ruled his diocese with great ability until he, too, was slain. Irenaeus was a zealous opposer of heresies in general, and wrote a celebrated tract against heresy.

The Story of Peretua

The persecutions about this time extended to northern Africa, then a Roman province, and many persons were martyred. One of these was Perpetua, a married lady of about twenty-six years of age, with a young child at her breast. She was seized for being a Christian, and her father, who tenderly loved her, went to the prison during her confinement, and attempted to persuade her to renounce Christianity. Perpetua, however, resisted every entreaty. This resolution so much grieved her father, that he did not

visit her again for some days, and in the meantime, she and some others who were shut up in the prison were baptized.

On being taken before the proconsul Minutius, Perpetua was commanded to sacrifice to the idols. Refusing to do this, she was put in a dark dungeon, and deprived of her child; but two of the keepers, Tertius and Pomponius, who had the care of persecuted Christians, allowed her some hours daily to breathe the fresh air, during which time she was allowed to nurse her baby. Seeing, however, that she would not long be permitted this privilege, she begged her mother to care for it. Her father at length paid her a second visit, and again entreated her to renounce Christianity. But, firm in her faith, his daughter refused to be persuaded, and said to him, "God's will must be done." He then, with an almost breaking heart, left her.

After a few more days of imprisonment, the Christians were summoned to appear before the judge. One by one they were exhorted to forsake their religion and

deny their Lord, but they one and all remained firm. When it came to Perpetua's turn, suddenly her father appeared, carrying her child in his arms; he came near to the young mother, and pointing to the helpless little one, dependent on her for subsistence, entreated her to have compassion on her babe. Even the judge seemed to be moved, and added his persuasions to those of her father. "Spare the gray hairs of your father," he said, "spare your child. Offer sacrifice for the welfare of the emperor." But Perpetua answered, "I will not sacrifice." "Art thou a Christian?" demanded Hilarianus, the magistrate. "I am a Christian," was her answer.

Still her father continued his entreaties, until the judge, tired of his frequent interruptions, ordered him to be removed by the guards. He then passed sentence on the Christians: it was that they should be killed by wild beasts as a spectacle for the people on the next holiday.

While in prison, awaiting their doom, the jailers freely admitted friends of the prisoners to see them, and

among these came the unhappy father of Perpetua, who sat silently in his dumb grief. All this was bitterly hard for Perpetua to bear; but God did not leave his servants comfortless. During those days of awful expectation, they were cheered with many bright rays of consolation. Bright visions of heavenly glory came to many of them, and to Perpetua among the rest. At length the too swift, too tedious days wore away, and the dreaded time arrived.

An attempt was made to dress the Christians in the profane robes of the priests and priestesses of heathen idols. Against this they protested, saying that it was to avoid such superstitions that they were willing to lay down their lives. Their enemies could not but see the justice of this appeal, and they were therefore spared this last insult.

They came forward to the place of execution clad in the simplest robes, Perpetua singing a hymn of triumph. The men were to be torn to pieces by leopards and bears. Perpetua, and a young woman named Felicitas were hung up in nets, at first

naked; but even the brutal assembly of spectators, who delighted in scenes of horror and blood, demanded that they should be allowed their garments.

When they were again put into the arena, a bull, goaded into mad fury, was let loose upon them. Felicitas fell mortally wounded. Perpetua was tossed, her loose robe rent, and her hair unbound. Drawing her robe over her once more, she hastened to the side of the dying Felicitas, and gently raised her from the ground. The savage bull made no further attack upon them, and they were dragged out of the arena. But soon the fierce multitude were heard clamoring that they should be brought back to receive their death-blow in public. Having kissed each other, they were led forth into the arena again, to be despatched by the sword. Perpetua fell into the hands of a young gladiator, unused to such scenes, who tremblingly wounded her ineffectually more than once. When she saw his emotion, she guided his sword with her own hand to a vital part, and so expired.

Martyrs in the Arena

The names of three young men who were also martyred upon this occasion were Satur, Saturnius and Secundulus. When their turn came, they were led to the amphitheater. There, all had the courage to call for God's judgment upon their persecutors; after which they were made to run the gauntlet between the hunters, who had the care of the wild beasts. These men were drawn up in two ranks, and the prisoners ran between; as they passed they were lashed and bruised, and afterward given to the tigers.

False Charges Against The Christians

Some of the crimes and false accusations brought against the Christians at this time were, sedition and rebellion against the emperor, sacrilege, murdering of infants, and eating raw flesh. It was also objected against them that they worshipped the head of an ass; this story being invented by the Jews. They were charged also with worshipping the sun, either because when the sun rose they met together,

singing their morning hymns to the Lord, or because they prayed toward the east.

Speratus, and twelve others, were beheaded; as was Androclus, in Gaul. Asclepiades, bishop of Antioch, suffered many tortures, but his life was spared. Cecelia, a young Christian lady of a good family in Rome, who was married to a young man named Valerian, succeeded in persuading her husband to become a Christian; and his conversion was followed by that of Tiburtius his brother. This being noised about, drew upon them all the vengeance of the laws. The two brothers were beheaded; and the officer who led them to the execution, becoming their convert, suffered a similar death.

The woman, being the leader, was doomed to die in the following dreadful manner. She was put into a scalding bath, and having remained there a while, her head was struck off with a sword. This took place in the year 222.

Calistus, bishop of Rome, was martyred, but the manner of his death is not re-

corded; and Urban, bishop of Rome, met the same fate.

Agapetus, a boy of Praeneste, in Italy, who was only fifteen years of age, refusing to sacrifice to the idols, was severely scourged, and afterward beheaded. The officer, named Antiochus, who superintended this execution, while it was being done fell suddenly from his judicial seat, crying out in great pain, and so died there!

CONCLUSIONS OF THE BRETHREN

Annual Meeting of 1852 Mission Work

Whether the commission of our Lord and Savior, Jesus Christ, Matt. 28:19-20, Mark 16:15, does not require of the church to send brethren to preach the gospel, where the name of Christ is not known? Considered, that the brethren acknowledge the great commission of Christ to its full extent, and that it is the duty of the church, the ministers, and every private member, to do all that is in their power to fulfill that commission in accordance with the apostles practice.

Annual Meeting of 1853 Politics

Concerning going to political meetings and elections. Considered best not to attend any such at all, inasmuch as the true Christian belongs to another kingdom.

Lottery

Concerning brethren purchasing and drawing lottery tickets. Considered, that brethren should not have anything at all to do with this, or any other species of gambling.

Communion Meat

Have we a right to put away the lamb at the Lord's Supper, and use beef in the place thereof? Considered, that we would rather see a lamb prepared; but inasmuch as Christ has made us free from the ceremonial law, and as there is no command in the New Testament that it must be so, we should bear with each other in love in such matters.

Electing Ministers

Whether, in hold a choice for a teacher, after taking the voice of the church, there ought not to be lots cast between the two highest? Considered, that the practice of the church, generally,

is to receive him who has the highest number of voices.

How it is considered when choices are held for teachers or deacons, in a different manner from the general usage, choosing by ballot, in presence of all the church, and without ordained elders from other churches being present? Considered, that a choice should be held by each and every member coming before the elders, and giving their voice privately. The presence of two, or at least one ordained elder, from another church, has been deemed necessary always, so as to avoid the least appearance of partiality.

Conditions For Baptism

If a person makes application to be received into the church, and believes that the wicked will be totally burned up, can he be received with that faith or not? Considered, that persons should in the first place, be taught the principles of the gospel, and then be baptized on his faith, showing forth fruits of repentance.

Annual Meeting of 1854

Sister's Voice

Can a person be reinstated into the church after having

been excluded for immoral conduct, when he holds the opinion that the sisters have no voice in church council? Considered, better not receive such, as long as they entertain views contrary to the order of the church.

Lovefeasts

Would it be more in accordance with the gospel to hold our love-feasts on Thursday, before Easter? Considered, that the gospel does not bind us to any particular day.

Annual Meeting of 1855

Attending Council Meetings

How is it considered when members leave at council meeting, before it is nearly out, in order to attend another religious meeting (not of our brethren), and when other members do not attend council meeting at all? Considered, that all members should be punctual to attend council meetings, and remember the apostle's admonition, "Not forsaking the assembling of ourselves together, as the manner of some is;" and such as would leave council meeting, for no other cause than above mentioned, should be earnestly reminded that "God is not

the author of confusion," I Cor. 14:33. In conclusion, it was deemed proper to admonish our dear brethren and sisters to observe that order and decency, in attending our council meetings, as in all other cases, as the Word teaches us. I Cor. 14:40.

Annual Meeting of 1856

Holy Kiss

Does Christian fellowship, according to the gospel, forbid, require, or leave it optional for brethren, when meeting in cities, towns, or at public gatherings, when extending the salutation of the hand, to accompany the same with the salutation of the holy kiss? Considered, optional.

THE PREACHER'S VACATION

The old man went to meeting:

For the day was bright and fair,
Tho' his step was slow and tottering
And 'twas hard to travel there:
But he hungered for the Gospel,
So he trudged the weary way,
On the road so rough and dusty,
'Neath the sun's hot summer ray.

By and by he reached the building,
To his soul a holy place,
Then he paused and wiped the
sweat drops,

From off his wrinkled face.
But he looked around bewildered,
For the old bell did not toll,

And the doors were shut and bolted,
And he did not see a soul.

So he leaned upon his pilgrim staff,
And said, "What does it mean "
And he looked this and that way,
Till it seemed to him a dream,
He had walked the dusty highway,
And he breathed a heavy sigh.
Just to go once more to meeting,
Ere the summons came to die.

Soon he saw a little notice,
Tacked upon the churchhouse
door,

So he limped along to read it,
And he read it o'er and o'er,
Then he wiped his dusty glasses,
And he read it o'er again,
Till his lips began to tremble,
And his eyes were full of pain.

As the old man read the notice,
How it made his spirit burn:—
"Pastor absent on vacation.
Church is closed till his return."
Then he staggered slowly backward,
And sat him down to think,
For his soul was stirred within him,
Till he thought his heart would
sink.

So he moved along and wondered;
To himself soliloquized,—
"I have lived till almost eighty,
And was never so surprised,
As I read that oddest notice,
Stuck on the meetin' house door:
'Pastor on vacation'—
Never heard the like before.

"Why, when I first joined the
meetin'

Very many years ago,
Preachers traveled on the circuit,
In the heat and through the snow.
If they got clothes and victuals
('Twas but little cash they got),
They said nothing 'bout vacation,
But were happy in their lot.

"Would the farmer leave his cattle,
Or the shepherd leave his sheep
Who would give them care or
shelter,

Or provide them food to eat?
So it strikes me very singular,
When a man of holy hands
Thinks he needs to have vacation,
And forsake his tender lambs.

"Did St. Paul get such a notion?
Did a Wesley or a Knox?
Did they in the heat of summer,
Turn from their needy flocks?
Did they shut up their meetin'—
Just go and lounge about?
Why, surely, then, if thus they did,
Satan would raise a shout.

"Do the heavens close their doors,
Just to take a little rest?
Why, 'twould be the height of non-
sense,
For their trade would be distress.
Did you ever know it happen,
Or hear anybody tell,
Satan absent on vacation,
And closed the doors of hell?

"And shall preachers of the Gospel
Pack their trunks and go away,
Leaving saints and dying sinners
To get along as best they may?
Are the souls of saints and sinners
Valued less than selling beer?
Or do preachers tire quicker,
Than the rest of mortals here?

"Why it is, I cannot answer,
But my feelings they are stirred;
Here I've dragged my totter'n foot-
steps,

To hear the Gospel word,
But the preacher is a travelin',
And the meetin'-house is closed,
I confess it's very trying—
Hard, indeed, to keep composed.

"Tell me, when I tread the valley,

And go up the shining height,
Will I hear no angel singing—
Will I see no gleaming light?
Will the golden harps be silent?
Will I meet no welcome there?
Why, the thought is most distressin',
'Twould be more than I could
bear.

"Tell me, when I reach the city,
Over on the other shore,
Will I find a little notice,
Tacked upon the golden door,
Telling me, 'mid dreadful silence,
Writ in words that cut and burn,
'Jesus absent on vacation—
Heaven closed till his return'?"

The married relation is in-
complete if those wedded to-
gether as husband and wife
fail to be united and blended
together on every point.
This can only be secured by
making every interest com-
mon to both, their hearts
throbbing with the same
joys and sharing each other's
pangs of sorrow, each cheer-
fully helping to carry the
other's burdens.

Not even for the highest
principles, has anyone the
right to sacrifice others for
himself.

And he cometh, and find-
eth them sleeping, and saith
unto Peter, Simon, sleepest
thou? couldst not thou
watch one hour?

ADULT SUNDAY SCHOOL LESSONS

- Oct. 2—I Cor. 5:1-13.
 Oct. 9—I Cor. 6:1-10.
 Oct. 16—I Cor. 6:11-20.
 Oct. 23—I Cor. 7:1-20.
 Oct. 30—I Cor. 7:21-40.
 Nov. 6—I Cor. 8:1-13.
 Nov. 13—I Cor. 9:1-27.
 Nov. 20—Thanksgiving—Psa. 65.
 Nov. 27—I Cor. 1:1-16.
 Dec. 4—I Cor. 10:17-33.
 Dec. 11—I Cor. 11:1-16.
 Dec. 18—I Cor. 11:17-34.
 Dec. 25—Christmas—Isa. 53.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 2—God Appears in the Burning Bush. Ex. 3:1-10.
 Oct. 9—God's Presence With Moses. Ex. 3:11-22.
 Oct. 16—Signs Given to Moses. Ex. 4:1-17.
 Oct. 23—The Tasks Increased. Ex. 5:1-14.
 Oct. 30—Moses and Aaron Go To Pharaoh. Ex. 7:1-13.
 Nov. 6—The First Born Slain. Ex. 12:29-39.
 Nov. 13—Crossing The Red Sea. Ex. 14:13-31.
 Nov. 20—Thanksgiving. Psa. 103.
 Nov. 27—Supplies From God. Ex. 16:4-21.
 Dec. 4—Rest Enjoined. Ex. 16:22-36.
 Dec. 11—The Ten Commandments. Ex. 20:1-23.
 Dec. 18—The Golden Calf. Ex. 32:1-24.
 Dec. 25—Visit of The Wise Men. Matt. 2:1-15.

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BIBLE MONITOR

Vol. XXVII

December 1, 1949

No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE MISSION OF CHRIST

As we consider so important a subject it is well that we first meditate upon His fore-runner, John the Baptist. Christ's coming and even that of His fore-runner was prophesied throughout the Old Testament, especially by Isaiah, Jeremiah, and Malachi.

"He shall be filled with the Holy Ghost, and many of the children of Israel shall turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:15-17.

We are impressed by the power and influence of one "filled with the Holy Ghost," as we consider the influence

and following of John the Baptist, for he was active for His Lord perhaps only about six months. In this short time the number of Jews who: had been turned to look for the Lord, and to think of God visiting His people may have reached into the hundreds.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to conform all that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of

righteousnes, the planting of the Lord, that he might be glorified." Isa. 61:1-3.

As we meditate on what the prophet of old foretold of our Lord and Savior, we cannot but realize that God knew all things and that God sent the Prophet and Christ. The Lord God sent Him to preach unto the meek, to help the broken-hearted and those in prison. These groups of people did not have the religious privileges that the rich and educated had, under the jewish law. As followers of Christ, what privileges and consideration do we have for these groups?

As we continue with this prophecy we find, He came to comfort those that mourn, to give beauty, joy, and happiness when mourning, sorrow and heaviness prevailed. The down-trodden and despised are so elevated as to be called trees of righteousness. Sorry as we read their history, even those who had religious privileges and were looked upon as religious leaders, could not be named trees of righteousness. Is the condition changed any today? What characteristics are manifest-

ed by those who claim to be servants of God today?

Why was all this change necessary? "That He might be glorified." Does He need to be glorified today? Can we glorify Him without being "trees of righteousness?" May we pray for the infilling of the Holy Spirit that we may understand how to serve and glorify our Lord.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17. God's plans and ways do not conflict but they dovetail together and fulfil one another. God still has some of the prophecies to fulfill, are we ready for their fulfillment?

"And she shall bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins." Matt. 1:21. Save who? His people. Have we planned and meditated on what is required that we might be His people? The soul that sinneth, it shall die but He shall save us from our sins. The blood of Jesus Christ cleanseth us from all sin."

"Thought the tender mercy of our God; whereby

the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:78-79.

Through the mercy of God, His son has come down from on high and visited us. Why? To give us the light of the glorious Gospel and to remove the curse of death. Do we appreciate this sacred light, that so many have given their earthly possessions and even their lives, to preserve and carry on.

Our Lord sacrificed to "guide our feet in the way of peace." Why is there anything but peace in families, in neighborhoods, in churches and in nations? Sad, sad that individuals have not heeded His guidance, in the ways that they should go and do, through the tasks and problems of life.

Though man may feel that he is getting more intelligent, yet he is allowing Satan, through his many inventions and influences, to lead humanity away from the Lord and Savior.

For with God nothing shall be impossible.

THE BOOK OF BOOKS

By Wm. Root

Part I

The book which we call the Bible, is the book of all books. It contains what we call the Holy Scriptures. The apostle Paul speaks of those in the following manner, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16-17.

The Bible then contains God's Word, it is the source, the very beginning and also the form of the Christian doctrine.

Our text says it "is profitable for doctrine." We say then that the Bible is profitable for right living, is a guide to righteousness. So God being the source of the doctrine taught in the scriptures, it is therefore positively certain to us, that it is God only, that has authority to tell a human soul, what to believe and to do.

We should be very careful how we handle the scrip-

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tures, how we interpret them, lest we wrestle them to our own destruction. Lest we should make a mistake in revealing the thought contained in the simple reading of the scriptures. If we are led by the Holy Spirit, He the spirit, will always reveal it, God's Spirit never leads contrary to His Holy Word. Yet we find people who like to argue their theories, their own belief's, this causes many creeds, which are contrary to God's Word, many different theories for man's salvation.

How do we know that God

is the source of this doctrine, which we call Christian? We know it because He has revealed Himself. How? First He has revealed Himself through nature, second, revealed Himself, through His written Word (the book of books), third, He has revealed Himself, by His Holy Spirit. Without the Bible we could not become acquainted with the Holy Spirit, the two work together, the Spirit and the Word.

Paul says in I Cor. 2:9-11, "But as it is written, (written where? in the Scriptures) eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." We can not rightly understand God, without the Holy Spirit.

We are to try the spirits, to see whether they be of God or not. We do this by

measuring our lives by the Word of God, then it is that "God's Spirit beareth witness with our spirit, that we are the sons of God." God said through the mouth of his prophet. Isa. 8:19-20, "And when they shall say unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"

We are to seek the truth through the Word, the prophet says farther, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in our pathway." Our text says, "All scripture is inspired of God," I believe it, reader do you believe the Bible is inspired of God?

We hear folks say, I know the Bible says so and so, but I don't believe it means for us to do it that way. This is to set up our standards, our beliefs, beside the Word of God. To dis-believe in the Bible's inspiration, makes Paul a liar.

The writer, your unworthy servant takes the affirmative side of this question, Paul took that side.

We do not like the revised version's rendering of our text. If we have it correctly it reads thus: "Every scripture inspired of God, is also profitable for teaching, which is in righteousness." It would seem to us, that this rendering, leaves it up to the human mind, its own option, as to whether, or how much of the scripture is inspired. Thus it does not say as we understand it, that "all scripture is inspired," but that every scripture that is inspired, is profitable.

We one time heard of a pastor, not many years ago, who said he did not believe the account of Jonah, nor that the sun ever stood still for one hour, optional on his part, as to whether these scriptures were inspired, you see. Thus men also claim to disbelieve in the account of the creation, etc.

Waht does inspiration mean? We will explain it this way, when God created man he gave him inspiration, a part of respiration. "And the Lord God formed man of the dust of the ground, and breathe into his nostrils the breath of life; and man became a living soul." To disbelieve in the authentic-

ity of the Bible or to dis-believe in its inspiration, that God is its source, is to dis-believe in the record of its account of the creation of man and all that it consists. John says, Jno. 1:1-3, "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God, all things were made by him, and without him was not anything made that was made."

If God did not create as the Bible gives it, who did? Are you an evolutionist? Did man just happen so, on the earth? Man does not live here on the earth forever, we know that, we know that death is a reality. Inspiration then, in its first sense is: to blow or breathe into or upon, to inspire: In the beginning, creation, God breathed into man life.

After man became a living soul God still breathes into him inspiration. The second definition then of inspiration is: The act of breathing into anything; an awakening of the mind or senses.

Hence God breathes His Will, the law of righteousness, into the mind or senses of man, causing its revela-

tion to man. This process of inspiration is brought about by God's Holy Spirit. The Spirit brings to the mind of man the things which Jesus taught, the things which are written in the holy Scriptures.

The Holy Spirit so inspired those who wrote the scriptures to write them. Jesus said His word will never pass away. "Heaven and earth will pass away, but my word shall never pass away." Was he an impostor? No, it will never pass away.

The Christian Theology says, inspiration means: The super-natural influence, by which, prophets, apostles, sacred writers were qualified to set forth Divine Truth, without any mixture of error. In other words, the communication of the Divine Will to the understanding, by suggestions or impressions on the mind, which leave no room to doubt the reality of their super-natural origin.

Before we conclude our argument, that the Bible is inspired, let us pause a few moments and notice, that the Bible is not only the source of the Christian doctrine,

but it is also the form of the Christian doctrine. This we will have to leave for another article.

Great Bend, Kans.
(To be continued.)

JESUS IS COMING

J. P. Robbins

Oh, Jesus is coming again for me,
To take me back home with Him to be,
In the Mansion He has prepared for me,
To dwell with Him through Eternity.
Yes, He is coming back again for His own,
And give them a place near the Father's throne.
To gather His jewels one by one;
After all their labors here on earth, are done.

I want to be ready when that time shall come
When I'll go with Jesus to that beautiful home;
To meet my Lord in the air,
And dwell in that mansion fair.

Where there never will be any more night,
With a city of gold and Christ the light;
Where the street of that city is paved with gold,
And the walls of that city are of jasper we're told.

Where the river of water flows from under the throne,
And we drink its pure water, just all our own;

With the tree of life on either side,
We will eat of its fruit and in its shade abide.

This life is so full of heart-aches and pain,
And I long to see my loved ones again;
But I'll patiently wait till that time shall come,
For the angel of death to carry me home.

When I shall reach that Heavenly plain,
I'll be with Jesus and my loved ones again;
Where we shall be together forever and aye,
In that beautiful City forever to stay.

So I bid farewell to this world and its woe,
And leave it behind to my Savior I'll go,
And swell in that beautiful mansion fair,
Free from all sorrow and pain and care.

So I am looking for Jesus to come very soon,
It may be at midnight, it may be at noon;
But I know that He said, He would come,
And take all His children back home.

Oh, what a blessed thought it is, to know,
That soon, very soon, to Jesus I'll go,
To be with Him through endless days,
There forever to join in His heavenly praise.

So bye and bye we will go there to dwell,
 Leaving those behind we have loved so well;
 And hope to meet them in heaven above,
 Where we shall forever abide in His love.

We will say good-night here, but good-morning up there,
 In that beautiful home so bright and fair;
 Where we shall forever be with Jesus to dwell,
 In that beautiful home where all will be well.

Potsdam, Ohio.

NEWS ITEMS

SUBSCRIPTIONS

The time of the year is near when the majority of the subscriptions expire. We will appreciate your prompt renewal. The subscription price is \$1.00 per year. Those who renew through any of the Monitor Agents will simplify their task if you renew promptly and all at the same time. Any who send a Money Order or Postal Note please make it out to North Canton, Ohio.

Each congregation is asked to lift an offering in December for the Publication Board expenses. Each congregation is permitted to send a free subscription to the Bible Monitor, to someone who would not otherwise receive it, for each dollar included in this offering. 1932 Gen. Conf. Minutes.

These free subscriptions should

be sent through your Monitor Agents so they have a record of them. They should be renewed each year if you wish them continued as such. They need not be sent with the offering but will be received anytime.

It is helpful to your editor to give the full name and complete address when renewing subscriptions. Delay and loss of a number of issues has been caused by incorrect addresses.

CONGREGATIONAL DATA

We have received a suggestion that a record be kept of the location, date of organization and presiding elder of each congregation whether active at present or not. We feel this might be valuable and very desirable in later years, and suggest that each correspondent, elder or whoever has this information send it to your editor the next time you write to him.

—Editor.

SHREWSBURY, PA.

The Shrewsbury Dunkard Brethren met in regular quarterly council Oct. 10, at 7:20 p. m. Song No. 210 was sung after which Eld. J. H. Myers read II Pet. 1:1-12 and led in prayer.

Not much business came before the meeting but all was cared for in a Christian manner. Arrangements were made for our fall Love-feast which will be held Nov. 6th. Admonitions were made by our Elder after which D. K. Marks led us in prayer. Song No. 599 was sung and we were dismissed.

We expect to begin a revival meeting on Monday evening, Nov. 28 and continue two weeks with Elder Melvin Roesch from Wauseon, Ohio, as our evangelist. We extend a hearty invitation to all, who can, to be with us in these meetings.

Sister Shella Stump, Cor.

NORTH CANTON, OHIO

We, the Orion Congregation began our fall revival Oct. 16, with Bro. Millard Haldeman of Quinter, Kans. as our evangelist. He gave us Holy Ghost inspired messages that came from a heart of love for souls. The services were well attended with much singing to praise God the Father for His Son Jesus our Savior.

A number of our members who would have liked to attend our services were sick and could not attend. We pray God, if it is His will, that these members may be restored to health and worship with us again.

On Saturday, Oct. 29th, we had our Lovefeast with Brother Haldeman officiating. We thank the Father through Jesus Christ that He instituted these ordinances for our benefit. We rejoiced greatly for the privilege of commemorating our Lord's commandments.

Thanks to God for His love and His bountiful mercy and grace. We have had a slight taste of what is over in the kingdom of God for us. We pray that sinners may find Jesus Christ as their Savior. I believe that He is coming soon for His bride the church of Jesus Christ. Oh that we may be ready for His coming.

Wrestling prayer can wonder do,

Bring relief in deepest straits;
Prayer can force a passage through
Iron bars and brazen gates.

Grover C. Busser, Cor.

DALLAS CENTER, IA.

We have come to the close of two weeks of inspiring sermons. Bro. Kegerreis preached the Word with the Spirit's power. Although none were added to the fold we trust that the good seed sown will bring forth fruit in the near future. As children of God we have been built up in the inner man. We are more determined to do the will of God and carry on His work. We have enjoyed sweet fellowship during these meetings. We greatly appreciate the presence of all the visiting brethren and sisters. We were glad to have sister Kegerreis and two of the children with us.

We will give just a few thoughts on the messages. Several sermons pointed us to our Saviour—Testimonies of men of old concerning Jesus and testimonies of Jesus concerning Himself. Reconciliation was established by the atoning work of Christ. There are two parts to reconciliation: The part we could not do, Christ did for us; but their is still a part for us to do. The Sinner's part is to turn to the Lord and repent. If we have failed to take Jesus into our heart at baptism we have missed our calling. A wonderful change takes place when God operates on the heart.

Paul was highly educated in the law, but not educated in Christ until He took hold of him. Paul said, "I know whom I have believed and am persuaded that He is able to

keep that which I have committed unto Him." Some go to a seminary to study to be a preacher yet do not know what they believe. Other messages were on Unity, the Holy Spirit, One Thing Lacking, The Prodigal Son, The King's Marriage Feast, and Church Ordinances.

On Saturday, Oct. 29th, the services began at 10 a. m. Bro. W. S. Reed had charge of the examination service. In the evening we met to partake of the sacred emblems. Bro. Kegerreis officiated and there were about eighty who surrounded the Lord's table.

Throughout Saturday and Sunday there were messages on: The Christian's Hope, The Man of Sin Revealed, Love, Humility, Let everyone that thirsteth take of the living water. Isa. 55, Christ, The Christian's burden is light, Matt. 11:28-30.

The farewell sermon by Bro. Kegerreis was The Second Coming of Christ. He gave us exhortation to be faithful that we may all be at the marriage supper of the Lamb.

We were glad to have Bro. and Sister Melvin Roesch stop with us on Oct. 11. Bro. Roesch gave us an inspiring message. All such meetings help us on the upward way. May we, each one, keep pressing on in the service of our Lord.

Ethel Beck, Cor.

GOSHEN, IND.

Nov. 6th marked the close of our series of meetings as conducted by Bro. Paul R. Myers. His messages were inspiring and uplifting, backed by the scriptures which he so

beautifully illustrated with common things of life, as Christ did, to bring forth points to more forcibly impress the minds of his audience.

As an immediate result one was baptized on Saturday evening prior to the Lovefeast. In the evening about 85 partook of this spiritual food through the natural body. I for one, and by others sentiments they too have been encouraged to be more faithful through the association of Bro. and Sister Myers. We pray God's blessings on them in other fields of labor that he may continue to uphold the doctrines of our faith in its purity and simplicity.

Bro. Dickey from Astoria, Ill., and Bro. Harley Rush of the Plevna congregation attended the Lovefeast and assisted in the services on Saturday and Sunday. Bro. Myers officiated at the evening services. With these visiting ministers and our own there were eight present. Our aged brother, B. E. Kesler, attended all the services, though quite feeble he was able to enjoy them supremely.

Just recently Bro. Floyd Swihart was installed into the ministry, also Bro. Albert Pletcher and Bro. Earl Brubaker into the deacon's office. May God help them to work faithfully in their places and by so doing help build up His kingdom. Bro. Frank Priser is confined to his bed again, he and his companion feel the need of your prayers.

Sarah E. Yontz, Cor.

WEST FULTON

We, the West Fulton church, enjoyed a series of meetings conducted by Eld. David Ebling, of Bethel,

Pa., starting Oct. 9, and closing Oct. 23. Bro. Ebling does not shun to declare the whole gospel. We enjoyed his sermons very much.

We were made to rejoice as one soul accepted Christ as her Savior and was baptized. Two letters were granted in the summer. May we all be faithful till the end.

Sarah Roesch, Cor.

SWALLOW FALLS, MD.

The Swallow Falls congregation met in council at 2 p. m. Oct. 1st, by singing hymn 210, "For Christ and The Church." Bro. A. G. Fahnestock opened the meeting by reading from Matt. 5 and led in prayer. Elder Ray S. Shank then took charge of the meeting.

Several items of business were disposed of in a Christian manner. Bro. Paul Myers of North Canton, Ohio, was chosen to be our evangelist in 1950. The evangelistic meetings will close with a Lovefeast, which is a set date, the Saturday before the last Sunday in August.

Church and Sunday school officers were chosen as follows: Church clerk and treasurer, Foster Shaffer; S. S. supt., Homer Mellott; teacher for adult class, Z. L. Mellott; Intermediate teacher, Ruth Snyder; beginners' teacher, Della Mellott; S. S. secretary, Troy Varner; Bible Study teacher, Z. L. Mellott; Bible Monitor Correspondent and agent, Ruth Snyder; and Elder Ray S. Shank was re-elected presiding elder for a term of two years.

It was also decided to hold an election for a minister and a deacon at this time. As a result Bro.

Homer Mellott was chosen for minister, and Bro. Shaffer and wife were duly installed into the deacon's office, but Bro. Mellott and wife were absent at this time.

An offering was taken which amounted to \$7.85. Bro. Shank closed the meeting with prayer and hymn No. 600 was sung.

On Oct. 30th Bro. L. B. Flohr and wife come into our congregation and gave us a good sermon. Bro. Flohr assisted in the installing of Bro. Homer Mellott and wife into the ministry. Also a certificate of membership was received.

May the Lord continue to bless the Swallow Falls congregation, and the faithful everywhere, that they might grow in the knowledge of the Truth, and thereby lead others into His service.

Ruth Snyder, Cor.

ENGLEWOOD, OHIO

We met in regular quarterly council Oct. 15, at 7:30 p. m. Bro. Robbins opened by reading Phil. 2:1-16, made some remarks on same, and led in prayer. Our elder, Bro. Kreider then took charge.

This being the meeting before the Lovefeast the deacon brethren made the annual visit and gave a good report on same. There were some admonitions given, and also some business concerning the Lovefeast which was disposed of in a Christian manner. The meeting came to a close with prayer by Bro. L. W. Beery.

Oct. 22, we met for an all day meeting with the Lovefeast in the evening. The first thing, which made us rejoice, was that one de-

sired a closer walk with his Master. He was received into the church by the right hand of fellowship.

The rest of the time was divided by Bro. L. W. Beery and Bro. Herbert Parker. They both gave very inspiring messages, their main thought was to draw our minds towards the evening services, that we may be more fully prepared to partake of them in a worthy manner, and be built up and made stronger in the Lord.

We were glad to have Bro. Kooness of Kokomo, Ind., and Bro. Abraham Miller of Bryan, Ohio, with us in the afternoon.

Bro. Kooness used for his subject, "Love." Expressing the greatest of the love of God to his people. We should have this same love for the church and willing to surrender all for the Master's service.

Bro. Miller used as a subject, "The Firm Foundation." Christ has laid the foundation, now is the time to build. We must be sure we are building on the firm foundation as that is the only one that will stand in the day of judgment.

There was a good number surrounded the tables in the evening, with Bro. Kooness officiating. Again we had the privilege of observing the ordinances, as Christ gave the example, and said, "If ye know these things, happy are ye if ye do them."

On Sunday morning we had good attendance. The adult classes for Sunday school were all in one with Bro. Otis Silknitter as teacher.

The ministering brethren then divided the time and each gave an inspiring message. The subjects used were, "Three-Fold Victory;"

"Rejoicing Over the Lost;" and "Building." I am sure all could say it was well for us to be there. Meetings of this kind always gives us new courage to press onward and work in the Lord's service.

We were very thankful to have those from a distance and also our neighbors and friends with us in these meetings, and give one and all a hearty welcome to come back at any time.

Ivene Diehl, Cor.
R. 2, New Lebanon, Ohio.

PIONEER, OHIO

The Pleasant Ridge congregation just closed a two weeks' revival meeting, with Bro. Dale Jamison of Quinter, Kansas as the evangelist.

He surely gave us the whole gospel and wasn't afraid to inform one and all that if we wish to enjoy heaven we must be willing to be submissive to the Holy Bible's teachings and be willing to carry out all the commandments as taught in that good book. Prayers alone will not save us if we are not willing to obey his commandments. The Bible says if we love Him and keep not His commandments, we are a liar and the truth is not in us. Now why should we be ashamed to do these holy commandments as so many of the churches are, and then not be permitted to enter that Heavenly home. So let us be careful not to deceive ourselves for straight is the gate and narrow is the way and few there be that find it. May we all pray for Brother Jamison that he may be strong and faithful in the Lord's work, and that he may be the means of bring-

ing many a one to serve their Savior, as he is young and has the prospects of a number of years.

These meetings were well attended although, on account of sickness and other reasons, some could not attend the services as they wished. There were about 95 communed and 168 at Sunday school on Sunday. Sunday evening was the close of the meeting with a large audience, with a number from Goshen and neighboring congregations in attendance. We were glad for the car-load from Broadwater, Md., and also for Bro. Jamison's folks who came Friday evening.

One young married man accepted his Savior and was baptized. I am sure the whole church was built up and feels more able to work for their Master and have a closer walk on our pathway as a result of these meetings.

H. A. Throne, Cor.

MECHANICSBURG, PA.

The Mechanicsburg congregation held their council Nov. 5th. Meeting opened by singing Nos. 144 and 201. Eld. Benj. Rinehold led the opening services, reading I Cor. 15: 1-14 and led in the opening prayer. Then our elder, A. G. Fahnestock, took charge of the work. There were nineteen members present.

Our Elder's time expired so Elder Benj. Reinhold and Elder J. L. Myers were called to hold an election. Bro. Fahnestock was elected for two more years as our elder. We elected our Sunday school and church officers as follows: Supt., Bro. Paul Weaver; Ass't. H. L. Junkins; Men's Bible class teacher, Bro.

Charles Jacobs; ass't. H. L. Junkins; Sister's class, Bro. Paul Weaver; ass't., Ray S. Shank; Junior class, Dela Stump; ass't., Sister Hollingsworth; Beginners, Sister Lena Shank; ass't. Annie Jacobs; church clerk, Ray S. Shank; church treasurer, Ray S. Shank; chor., Lena Shank, ass't., Paul Weaver; Monitor Cor., H. L. Junkins; Monitor agent, Paul C. Weaver; S. S. Sec., George Jacobs; ass't., Marvin; Clepper trustee, Charles Harnish.

The church voted for an evangelist to hold our next year's meeting which will be announced later in the Monitor. Our Elder led in the closing prayer and we were dismissed. May the Lord always help us to have such a peaceful council and may we always work together for good is my prayer.

Harry L. Junkins, Cor.

OBITUARIES

CLARENCE MERVIN STUMP

Son of Joseph C. and Judith (Troup) Stump, was born Jan. 6, 1827 in Elkhart county, Ind., and departed this life on Oct. 13, 1949, at the age of 62 years, 9 month and 7 days.

He was united in marriage to Shella Ann Rottmiller June 24, 1914. To this union were born seven sons and four daughters.

In 1922 he united with the Mt. Pleasant Church of The Brethren near Bourbon, Ind., and two years later was called to the deacon's office. In 1929 seeing he could no

more keep the ordinances and commandments of God's word, he affiliated with the Dunkard Brethren and labored in the capacity of a deacon and in July 1941, he was called to the ministry. It was his utmost desire to preach the full gospel at all times.

Bro. Stump took sick on Sept. 4, was taken to the hospital on the 7th and had two operations within a week. He suffered much pain, but was very patient in his suffering. He was a firm believer in the anointing and called for this rite not long before he passed away.

The church has lost a loyal, and faithful brother, the community a kind neighbor and friend, and the family a devoted husband and father.

He is survived by his wife, Shella, York, Pa., R. R. 6; Maurice C., Oxford, Pa.; Edward C., West Grove, Pa.; Delma L., Lewisberry, Pa., R. R. 1; Mrs. Clifton Sweitzer, Red Lion, Pa., R. R. 3; Mrs. Harry Shuman, 47 Dickinson St., Carlisle, Pa.; Russell W. Lincoln, University, Pa.; Paul L., Joseph C., John H., Mary E. and Ruth A., all at home, 17 grandchildren, also five sisters and one brother: Mrs. Nellie Neff, Goshen, Ind.; Mrs. Lulu Price, Plymouth, Ind.; Mrs. Grace Wagley, Mrs. Zulo Bellman, both of Bremen, Ind.; Mrs. Pearl Frenger Etna, Green, Ind., and Lawrence of Fort Wayne, Ind., also a host of nieces and nephews and friends.

Funeral services were held Oct. 17th with brief services at A. F. Koller Funeral home, 2000 W. Market St., York, Pa., at 1:30 p. m. and concluding services at Shrewsbury Dunkard Brethren church at 2:30 by Elder J. L. Myers of Loganville,

Pa., and Elder A. G. Fahnestock of Lititz, Pa. He was laid to rest in the adjoining cemetery.

Jacob L. Myers.

I cannot say, and I will not say
That he is dead, He is just away—
With a cheery smile, and a wave of
the hand,

He has wandered into an unknown
land.

And left us dreaming how very fair
It needs must be, since he lingers
there.

And you—O you, who the wildest
yearn

For the old-time step and the glad
return—

Think of him faring on, as dear
In the love of there as the love of
here;

Think of his still as the same, I say;
He is not dead—he is just away!

Sadly missed by his beloved wife
and children.

CONCLUSIONS OF THE BRETHREN

Annual Meeting of ¹⁸⁵⁷1957

Sunday School

How is it considered for brethren to have Sabbath schools, conducted by the brethren? Answer: Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns Sabbath schools, if conduct-

ed in gospel order, and if they are made the means of teaching scholars a knowledge of the Scriptures.

Making Decisions

Would it not be better, in deciding upon all subjects brought before our Annual Meetings, to refer first to the word of God, instead of referring to the old minutes? Answer: We think it always safest to refer first to the word of God.

Selecting Delegates

Would it not be best for churches, in selecting delegates to represent them at the annual Council, to make choice of one deacon, or of one lay member, to serve as delegate in connection with one ministering brother, and thus relieve the ministry from the responsible position of being the exclusive advisers of the churches? Answer: We think it should be left to the churches to select such members for delegates as they may think proper.

Annual Meeting of 1858

Deposing Officials

Is it according to the gospel to expel a brother from his office, whether deacon or minister, and yet

leave him stand as a member? Answer: We have a right, according to the gospel; inasmuch as he is put into office by the council of the church, by the council of the church the office can be taken from him. I Tim. 3.

Respect for Annual Meeting

What should be done with a brother who holds the council of the Annual Meeting in disrespect, and who speaks lightly and disrespectfully of it? Considered, that he should be kindly admonished to do so no more, and if he will not hear the admonition, he should be dealt with according to Matt. 18.

Annual Meeting of 1859

Secret Societies

As secret societies seem to be multiplying, and as many young men around us join them and as some undertake a defense of them, it seems necessary that our minds need to be frequently stirred up upon this matter. Then, as we profess to be followers of Him who said, "In secret have I done nothing," will the Yearly Meeting, through its proceedings, come up to the side of our Lord? Answer: We consider that

members should not participate in any secret or oath-bound societies whatever; and if, after they have been duly admonished, then persist in such participation, we consider the church is justifiable in excommunicating them.

Questionable Amusements

What shall we do when brethren, and even speakers and bishops, attend yearly the county fairs? Answer: Such brethren should be admonished not to attend such places, and if they still persist in doing so, they should be dealt with according to Matt. 18.

Annual Meeting of 1860 Anointing

How is it considered when members of the church, that are sick, call for the elders of the church, and are anointed according to the gospel, and then again resort to the use of medicine; is it wrong to do so? Answer: We do not consider it wrong, according to the gospel, to do so.

Annual Meeting of 1861 Private Communion

Is it according to the gospel for brethren to ad-

minister the communion to the sick or disabled members in the daytime, and without celebrating the ordinances connected with it? Considered, not according to the gospel, because the Master instituted it in the night. However, there is no impropriety in attending to it, if done in the regular way and at the proper time, in connection with the other ordinances instituted with it.

THE LAW AND THE GOSPEL

Wm. N. Kinsley

Gal. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith of Christ, and not by works of the law." Rom. 10:4, "For Christ is the end of the law for righteousness to everyone that believeth." John 1:17, "For the law was given to Moses, but grace and truth came by Jesus Christ."

Rom. 6:14, 17, 22, "For ye are not under the law, but under grace. But God be thanked, that ye were the

servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Rom. 7:4, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision nor uncircumcision availeth anything: but faith which worketh by love." For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

Jesus is now our high Priest. Heb. 4:14-15, "Seeing then that we have a great high priest, that is passed into the heavens,

Jesus the Son of God, let us hold fast our profession, For we have not an high Priest which cannot be touched with the feelings of our infirmities: but was in all points tempted like as we are, yet without sin." Heb. 3:1, "Holy brethren, partakers of the heavenly calling, considered the Apostle and High Priest of our profession, Christ Jesus."

Heb. 2:17, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 5:8-9, "Though he was a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him."

The ceremonial law, was the law God gave to Moses on mount Sinai. It was to be observed until the Saviour would come. It was in effect till Christ died on the cross. That was the fulfilment of

that will and testament. When Jesus bowed his head and said, It is finished, then the new Testament came into effect and a new era of time started, the Gospel age, or grace and truth which came by Jesus Christ.

When Jesus came as a Bethlehem babe, God's chosen people had made laws of their own. These they upheld above God's law, and had set up traditions of the elders to be observed. We, here in the Christian church have learned ceremonies, and prayers to God our Father. Jesus Christ is our Lord and Saviour, who has all power in heaven and earth and is King of kings and Lord of lords, God has given everything over to the Son. The Son is at the right hand of the Father in heaven and He is our redeemer, mediator, intercessor, and our high Priest.

Thanks be to God, we can pray to Jesus. We need no other priest or man. Jno. 14:26, "The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance." Jno. 7:39, "This spake he of the Spirit,

which they that believe on him should receive: for the Holy Ghost was not yet given because that Jesus was not yet glorified." At this time they were yet under the law. Now we are not under the ceremonial law or man made laws, but under the guidance of the Holy Spirit to direct us.

Rom. 8:26, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us. . . . And he that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God."

I Cor. 3:6, "The New Testament is not of the letter, but of the Spirit: For the letter killeth, but the Spirit giveth life." I Tim. 2:13, "I exhort you therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. For this is good and acceptable in the sight of God our Savior."

I Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Col.

4:2, "Continue in prayer and watch in the same with thanksgiving." For of the abundance of the heart the mouth speaketh. Eph. 5:20, "Giving thanks always for all things." Can we please our Lord and Saviour, Jesus Christ without thanksgiving, just by repeating a ceremonial discourse?

Jno. 8:31, "If ye continue in my words, then are ye my disciples indeed and ye shall know the truth, and the truth shall make you free." Eph. 2:8-10, "For by grace are ye saved through faith; and not of yourselves: It is the gift of God: not of works lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The meaning of ceremonial: A learned ceremony, a formal ritual, a system of rules to observe, the formalities of social customs.

Hymn:—

The law discovers guilt and sin,
And shows how vile our hearts have
been:

Only the gospel can express
Redeeming love and forgiving grace.

My soul, no more attempt to draw
The life and comfort from the law:

Fly to the hope the gospel gives:
Trust in the promises that it gives.

Hartville, Ohio.

FOXES' BOOK OF MARTYRS

The Sixth General Persecution Under the Roman Emperors, A. D. 235

Chapter 6 Cont'd.

The emperor Maximinus raised a persecution against the Christians, and ordered them to be hunted down and slain. A Roman soldier, who refused to wear a laurel crown bestowed on him by the emperor, and confessed himself a Christian, was scourged, imprisoned, and put to death.

Pontianus, bishop of Rome, for preaching against idolatry, was banished to Sardinia, and there murdered. Anteros, a Grecian, who succeeded Pontianus as bishop of Rome, gave so much offence to the government by collecting the history of the martyrs, that, after having held his office only forty days, he suffered martyrdom himself.

Pammachius, a Roman senator, with his family, and other Christians to the number of forty-two, were

on account of their religion, 249 a violent persecution all beheaded in one day, and broke out in Alexandria. It is however, worthy of note that this was begun at the command of a pagan priest, without the emperor's knowledge. At this time, the fury of the people being great against the Christians, the mob broke open their houses, carried away the most valuable part of their property, and destroyed the rest. They murdered the owners in great numbers, the general cry being, "Burn them, kill them. Let not one escape." The names of these martyrs have not been preserved, with the exception of the three following:

Death of Metrus and others.

Christians Slain Without Trial

While this presecution continued, many Christians were slain without trial, and buried in heaps sometimes fifty or sixty being cast into a pit together.

Maximinus was succeeded by Gordian, during whose reign, and that of his successor, Philip, the church was free from persecution for the space of more than six years. But in the year

Metrus, an aged and venerable Christian, who refused to worship idols, was beaten with clubs, pricked with sharp reeds, and at last stoned to death. Quinta, a Christian woman, being carried to the temple, and refusing to worship the idols there, was dragged by her feet over sharp flint stones, scourged with whips, and finally dispatched in the same manner as Metrus.

Apollonia, an old woman of nearly seventy years, con-

fessed she was a Christian, and the mob threatened to burn her alive. A fire was accordingly prepared for the purpose, and she was fastened to a stake; but begging to be unloosed, she was set free, as the people thought she meant to recant, but to their astonishment she immediately threw herself back into the flames, and was consumed.

OUT OF TOUCH

Jean H. Watson

Only a smile, yes, only a smile,
That a woman o'erburdened with
grief

Expected from you; 'twould have
relief,

For her heart ached sore the
while;

But weary and cheerless she went
away,

Because as it happened, that very
day

You were "out of touch" with
Lord.

Only a word, yes, only a word,
That the Spirit's voice whispered
"Speak;"

But the work passed onward un-
blessed and weak

Whom you were meant to have
stirred

To courage, devotion, and love
anew,

Because when the message came
to you,

You were "out of touch" with
your Lord.

Only a note, yes only a note
To a friend in a distant land;
The Spirit said "Write," but then
you had planned

Some different work, and you
thought

It mattered little. You did not know
'Twould have saved a soul from sin
and woe—

You were "out of touch" with your
Lord.

Only a day, yes, only a day,
But, oh, can you guess my friend
Where the influence reaches, and
where it will end,

Of the hours that you fritter
away?

The Master's command is "Abide
with Me;"

And fruitless and vain will your
service be

If "out of touch" with your Lord.

Sel. by Ethel Beck.

WHAT WILL YOU DO WITHOUT HIM?

I could not do without Him!

Jesus is more to me

Than all the richest, fairest gifts
Of earth could ever be.

But the more I find Him precious,
And the more I find Him true,

The more I long for you to find
What He can be to you.

You need not do without Him,
For He is passing by;

He is waiting to be gracious—
Only waiting for your cry;

He is waiting to receive you—
To make you all His own!

Why will you do without Him,
And wander on alone?

Why will you do without Him?
Is He not kind indeed?

Did He not die to save you?
 Is He not all you need?
 Do you not want a Saviour?
 Do you not want a Friend?
 One who will love you faithfully,
 And love you to the end?

You cannot do without Him!
 There is no other name.
 By which you ever can be saved.
 No way, no hope, no claim!
 Without Him—everlasting loss
 Of love and life and light!
 Without Him—everlasting woe
 And everlasting night.

But with Him—oh, with Jesus!
 Are any words so blest?
 With Jesus, everlasting joy
 And everlasting rest!
 With Jesus—all the empty heart
 Filled with His perfect love;
 With Jesus—perfect peace below
 And perfect bliss above.

Why should you do without Him?
 It is not yet too late;
 He has not closed the day of grace,
 He has not shut the gate.
 He calls you!—hush! He calls you!
 He would not have you go
 Another step without Him
 Because He loves you so.

Why will you do without Him?
 He calls and calls again,
 "Come unto Me! Come unto Me!"
 Oh, shall He call in vain?
 He wants to have you with Him;
 Do you not want Him, too?
 You cannot do without Him,
 And He wants—even you.

What will you do without Him
 In the long and dreary day
 Of trouble and perplexity,
 When you do not know the way,
 And no one else can help you,
 And no one guides you right,

And hope comes not with morning,
 And rest comes not with night?

What will you do without Him
 When death is drawing near,
 Without His love—the only love
 That casts out every fear—
 When the shadow-valley opens,
 Unlighted and unknown,
 And the terrors of its darkness
 Must all be passed alone?

What will you do without Him
 When the great white throne is
 set,
 And the Judge who never can mis-
 take
 And never will forget—

The Judge whom you have never
 here
 As Friend and Saviour sought—
 Shall summon you to give account
 O deeds and words and thought?

What will you do without Him
 When He has shut the door,
 And you are left outside because
 You would not come before?
 When it is no use knocking—
 No use to stand and wait;
 For the word of doom tolls thro'
 your heart,
 That terrible "To Late!"
 Sel. by Ethel Beck.

THE YOUNG CHRISTIAN

"Let us go forth therefore unto
 Him without the camp, bearing His
 reproach." Heb. 13:13.

I cannot give it up,
 The little world I know—
 The innocent delights of youth,
 The things I cherish so!
 'Tis true, I loved my Lord,
 And long to do His will;
 But oh, I may enjoy the world
 And be a Christian still.

I love the hour of prayer,
 I love the hymns of praise.
 I love the blessed Word which tells
 Of God's redeeming grace.
 But—I am human still!
 And while I dwell on earth,
 God surely will not grudge the
 hours
 I spend in harmless mirth!

These things belong to youth,
 And are its natural right—
 My dress, my pastimes and my
 friends.

The merry and the bright.
 My Father's heart is kind!
 He will not count it ill
 That my small corner of the world
 Should please and hold me still!

And yet—"outside the camp"—
 'Twas there my Saviour died!
 It was the world that cast Him
 forth

And saw Him crucified.
 Can I take part with those
 Who nailed Him to the tree?
 And where His name is never
 praised,
 Is there the place for me?

Nay, world! I turn away,
 Tho' thou seem fair and good;
 That friendly, outstretched hand of
 thine

Is stained with Jesus' blood.
 If in thy least device
 I stoop to take a part,
 All unaware, thine influence steals
 God's presence from my heart.

I miss my Saviour's smile,
 Whene'er I walk thy ways;
 Thy laughter drowns the Spirit's
 voice,
 And chokes the springs of praise.
 Whene'er I turn aside
 To join thee for an hour,

The face of Christ grows blurred
 and dim,
 And prayer has lost its power.

Farewell . . . Henceforth my place
 Is with the Lamb who died.
 My Sovereign! While I have Thy
 love,

What can I want beside?
 Thyself, blest Lord, art now
 My free and loving choice,
 In Whom, though now I see Thee
 not,
 Believing, I rejoice.

Shame on me that I sought
 Another joy than this,
 Or dreamt a heart at rest with Thee
 Could crave for earthly bliss!
 These vain and worthless things,
 I put them all aside;
 His goodness fills my longing soul,
 And I am satisfied.

Lord Jesus! let me dwell
 "Outside the camp" with Thee!
 Since Thou art there, then there
 alone

Is peace and rest for me.
 Thy dear reproach to bear
 I'll count my highest gain,
 Till Thou return, Rejected One,
 To take Thy power, and reign!
 Sel. by Ethel Beck.

MATRIMONIAL GEMS

Both husband and wife
 should constantly endeavor
 to preserve a strict guard
 over their tongues, that they
 never utter anything that is
 rude, contemptuous, or
 harsh; guarding well their
 tempers, that they may
 never appear sullen and
 severe; each endeavoring by

God's grace to be as perfect as possible, but never expecting too much from each other. If perchance mistakes occur and offenses arise, the spirit of forbearance and forgiveness needs to be exercised, and the thought entertained that no human being is exempt from faults.—J. S. Shoemaker, in "The Ideal Christian Home."

A religion without salvation, is as a temple without God.

DEVOTIONAL LESSONS FOR DECEMBER

Theme: The Goodness of God

I. The Goodness of God.

Memory verse, John 6:31, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."

Thurs 1—Deut. 30:1-10.

Fri. 2—34:1-19.

Sat. 3—Psa. 17:1-7.

II. The Goodness of God.

Memory verse, Prov. 15:6, "In the house of the righteous is much treasure: but in the revenues of the wicked is trouble."

Sun. 4—Psa. 8.

Mon. 5—I Sam. 2:1-10.

Tues. 6—Job 37.

Wed. 7—II Sam. 7:4-17.

Thurs. 8—Lam. 3:22-36.

Fri. 9—Isa. 55:8-13.

Sat. 10—Eccl. 5:9-20.

III. The Goodness of God.

Memory verse, Isa. 1:19, "If ye be

willing and obedient, ye shall eat the good of the land."

Sun. 11—Psa. 33:1-12.

Mon. 12—Nahum 1:7-15.

Tues. 13—Lev. 26:3-13

Wed. 14—Psa. 128.

Thurs. 15—Prov. 16:1-19.

Fri. 16—Prov. 11:1-11.

Sat. 17—Joel 2:15-27.

IV. The Goodness of God.

Memory verse, Luke 22:35, "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing."

Sun. 18—Psa. 34:1-8.

Mon. 19—Psa. 46.

Tues. 20—Psa. 95.

Wed. 21—Psa. 100.

Thurs. 22—Isa. 43:8-21.

Fri. 23—Psa. 111.

Sat. 24—Psa. 112.

V. The Goodness of God.

Memory verse, Matt. 5:5, "Blessed are the meek; for they shall inherit the earth."

Sun. 25—Psa. 36.

Mon. 26—Luke 1:46-56.

Tues. 27—Titus 3:1-8.

Wed. 28—James 1:1-18.

Thurs. 29—Matt. 7:7-12.

Fri. 30—Jer. 9:23-26.

Sat. 31—Rom. 11:18-25.

Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"The year is closed. The year is done, The pages full of tasks begun. A little joy, a little care along with dreams are written there. This new day brings another year, renewing hope, dispelling fear, and may we find before the end, a deep content, another friend."

—Arch Ward.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

UNTO US A CHILD IS BORN

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9:6.

We are again approaching the time of the year, that most people recognize as the anniversary of the birthday of the Son of God. The miraculous fulfilment, by our Heavenly Father, of His plan of salvation for the sons and daughters of men. A child is born different than any other child was born, through the divine guidance of God in Heaven. Not just a child, but a Son is given for our every good.

For whose benefit was this Son given? Unto us, unto

all who will believe in Him and accept Him. Isaiah had prophesied the coming of this Son, for us all, more than 700 years before it occurred. Divine power had revealed it unto man that long before and some men believed in its fulfilment that many years before.

We might refer to other Godly men who believed, in this Son being born, both before and since Isaiah's time. I believe that more people believed in this child's birth, both before and after it took place, than in that of any other child that was ever born. As time goes on more and more people are believing in this Christ Child. Sorry to say not near all believe in Him that should, but there are still a few accepting Him as the Son of God.

May we individually gather some of the thoughts for us, in just this one verse of

the great prophet Isaiah. Unto each one of us this Child is born, this Son of God is given for all who will accept. The child that the angels announced, the child that the Heavenly host praised, the child that lowly shepherds could worship, the child that wise men traveled a great journey to see and worship.

A Son is given and "the government shall be upon His shoulder." Not just for a short time, not just in one place in the earth but The Government, forever and ever. Some recognized Him in times past as having the true government, or rules and regulations for their lives. Some recognize His government now, and I believe that, as long as time continues, some will accept His government. Our important task is that we, individually, fully accept His government until God calls us from this life.

Is He actually our Counselor? Problems will come as long as our life lasts and we must praise our Heavenly Father for a Counselor to take these problems to. He is a counselor that we can depend on for the proper

solution because He is our God, our intercessor with the power of Heaven.

At heart man is a peace loving being. Man strives long and puts forth great effort in one way or another for peace. Sorry to say many times man does not know what peace really is, and usually man does not know how to obtain peace. Why? because he depends on him self to understand and obtain peace and does not refer it to the Prince of Peace. Do we have peace in our lives, our families, and in our associations with one another? I dare say, no, at least not always, for we have failed to depend wholly upon the directions of the Prince of Peace. Yes, even groups of apparently wise men and powerful nations fail to have peace because they refer to perhaps every other known source than the directions of the Prince of Peace.

May we yield our lives more fully to the directions of the Son of God as time goes on, and our opportunities continue. At this Christmas season may we observe this great event in ways similar to that of the

Angels, the Shepherds, and the Wise Men. Our proper observance of this great anniversary will bring joy and peace in our hearts and may have much influence on the lives of some poor souls.

BETHLEHEM INN

Paul R. Myers

I would like to draw our minds to a few thoughts centered on the Inn at Bethlehem where Jesus our Saviour was born.

History informs us that this inn was small. It had very simple accommodations for a limited number of people. It possessed a very friendly and welcome atmosphere, as do similar inns today. Inns then served a different purpose than do our present so-called inns. True, today they provide food and shelter, but in addition, they stress floor shows, gambling, television, dancing, etc., and cater more to such trade than the mere providing of food and shelter.

In the time of Christ, inns were more designed to supply simple necessities to the traveler. They were simple

in design and did not rely on neon lighting, music boxes, etc., to attract patrons. They served as a temporary home for the pilgrim. Such was the inn at Bethlehem.

It filled a need. There were then as now, travelers who needed accommodations. No doubt in the course of an average business day, they were amply able to supply good accommodations for their guests. In addition to taking care of the guests they provided food and shelter for their beasts of burden which they used in their travels.

In traveling today, many accommodation are provided for the tourist which range from the simple to the luxurious. You can have any type service you are willing to pay for. There are those that are willing to render such service for the profit there is in it. There are those who depend on inns to provide for them on their journeys. There were those who depended on this little inn in Bethlehem.

Sometimes on certain occasions like legal holidays, or at certain locations such as our Nation-

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al parks, people congregate in such numbers that all accommodations are taken up. There is "No Room." You can earnestly plead with the inn-keeper, but he will not accommodate you. They say they are sorry, but there is no personal feeling or concern for you. His purpose is to keep his inn filled and when that has happened, he is happy.

At the time Christ was born, there was a great movement of people. They were journeying to their own city to be taxed, in compliance with Caesar Augus-

tus' decree. The Word tells us all, that is each one, went to be taxed. This involved a lot of traveling by slow methods which in turn overburdened the inns along the way. There was a rush for accommodations and the inn keepers had more guests than they were able to handle comfortably.

In this movement of people, we find Joseph and Mary journeying from Nazareth to Bethlehem, to pay their tax. They were diligent in their obedience to the laws of their land. They wanted a clear record with their government. So they made their way to their city to be taxed, which was Bethlehem.

At the same time they were making this journey, Joseph and Mary were awaiting the fulfillment of the promise of God, made through His angel, Gabriel, that "She would bring forth a son and shalt call His name Jesus." Her time was nigh at hand.

As they were on this journey, which then required considerable time, I can fancy in my mind the meditations this carpenter and his wife had as they traveled

slowly along the highway. Joseph knew that his wife was soon to be delivered. They were far from home, from friends, possibly lacking a number of things they should have had, and not knowing where they might find shelter, this surely caused Joseph to do some serious thinking. Too, Mary as she made this trip surely "pondered" much over the events that had already happened and that which was about to happen.

The Word tells us they arrived in Bethlehem. They had reached their destination. Both as far as taxation was concerned and as far as prophecy was concerned. They had completed a hard journey, especially for Mary. While here, God chose that Jesus should be born. Joseph, being dutiful, sought accommodations at the little inn in the city of Bethlehem. Being anxious and realizing the immediate need, I can picture Joseph making haste to speak to the inn-keeper. But upon his arrival there, he found many more travelers who were seeking shelter, also. By the time his turn came to speak to the keeper, he was advised that there was "no more room." Can we imagine the thoughts that flashed through Joseph's mind. Needing help so bad and advised there was no room, surely caused Joseph to be alarmed.

If you have ever been in a strange locality, not knowing a single individual, possibly traveled a long way, darkness settling over the land and a strange road before you, you will appreciate an inn of some kind for overnight accommodations. How glad you were when you came to such a place and how comforting it was when you were settled for the night. But how dissapointing it would have been had there been no room there for you. Such was Joseph's plight at the moment.

I believe that Joseph was not one to give up. I believe that he prevailed upon the inn keeper to some how, some way do something for them. I believe he told him how urgent it was that they be provided some form of shelter. After no other provisions were made, they were offered the stable or barn, for which they were only too glad to accept. We

might look down on the inn-keeper, but he was more than crowded and he possibly did the best he could, under the circumstances. One lesson we can learn from him, and that is, there is always a way, it may not be the way we want, but it will lead to something better. Too, there are no circumstances under which someone comes to us for help, but what there is something we can do to ease their burden.

In that stable, in the manger joining the inn, under very humble and simple circumstances, our Lord and Saviour Jesus Christ was born.

Many thoughts could be given on the birth of Jesus. I want to continue on the thought of the inn. The answer Joseph received when he made application for accommodations was "No Room." I believe that there was no room available in the inn. God saw to it there was no vacancy. Too, the inn-keeper having his rooms all full, was too little concerned about Joseph and Mary. He could have thought that since she was to be confined, that he preferred not to be bothered. You know,

there are people today who do not want to be bothered with Jesus. They have no room or time in their hearts or lives for Him. They fail to take Jesus into their life.

Joseph and Mary made their way to the stable, urgently in need of a place for rest and deliverance. Without a doubt the guests at the inn expressed themselves as people do today. Why was not Mary home at this time? I doubt if very much pity or compassion was forthcoming from the guests. As Joseph and Mary disappeared into the confines of the stable, they no doubt dropped from the minds of those in the inn who went on eating and mingling and conversing. That is so typical today. Whatever was said or done in the inn mattered not to Joseph and Mary.

Let our minds now go to the stable. This was erected to provide shelter for animals and not for humans. It was designed for beasts of burden and not for delivery of babies. It was only through the permission of the inn-keeper that Joseph and Mary was granted this shelter.

Imagine their thoughts as they went in and closed the door. Literally shutting out human help, which apparently was not to be had. Mary looking over that which was before them surely must have felt in her heart that they were alone in the world.

In my fancy, I can see a prayer meeting in that manger. I believe that Joseph and Mary turned the entire matter over to God. I believe that He heard them and for sure we know that He was with them. We can well profit by their example. We come to many places in life where the human element fails. If we turn it over into God's hands, he will provide deliverance.

He did in their case. There in that simple and common stable, in a manger, much prophecy came to literal fulfillment. There in the presence of Almighty God, Jesus, His Son, the Saviour of the world, was born. God was the deliverer. God took good care of Mary. God provided all the things they lacked. He did not leave them for one instant. God made manifest His power and glory. What a wonderful event to take place at an inn. Surely

there has never been in history an event that duplicates the scene at this inn.

Today hotels and inns take great pride in pointing out to their customers that certain celebrities at one time or another were their guests. Truly, the inn at Bethlehem never had as a important guest before or since as on that starlight night nearly two thousand years ago.

Little did that inn-keeper realize the importance attached to the birth of that little son that night in his stable. Had he realized, no doubt he would have vacated the choicest rooms and offered them free for the occasion. It was a great event for him, but he failed to make the best advantage of it.

Today we can go to historical places of interest and see evidence of great events. We can go to Washington's home at Mt. Vernon and see the place where he lived, see the bed he slept in and other interesting things. Had the inn keeper taken Joseph and Mary into his inn, he would have had an attraction that would have afforded him much publicity and business. Truly his inn would be in a class by itself. He failed to

take advantage of things which would have been for his own good. We are guilty of the same thing. We fail too often to make full use of the opportunities that come before us. As then, many times we will never have the same opportunities given us again. We may be closing the door on Christ.

This inn was a humble place. It was the scene of a humble occasion, the birth of a humble Saviour in a humble manger. In that birth was the giving of the greatest Gift the world has ever known. In that gift came the only plan of salvation. All centered around the inn.

I have often wondered in my mind if Jesus, after He grew up, ever went to visit the place where He was born. Those of us who have moved a distance from the place of our birth like to go back occasionally to see it. I wonder if Jesus ever stepped into that manger. If it should still be in existence as it was then, wouldn't it be a sacred occasion if we could register at that inn and spend a day or two there and enter that manger and meditate on the birth of Jesus?

Of all the temples and

large edifices that were then in existence, as proven by history and excavation, doesn't it bear a lot of meditation just why God chose to have Jesus be born at a wayside inn, not in one of its rooms, but in one of its stables? How disappointing it must have been to that group who were looking for an earthly king, to come in splendor and much celebration. God gave them a king, not earthly, but from heaven. He came as a servant and remained as such throughout His life. All the scriptures which foretold of His coming were fulfilled in that little babe wrapped in swaddling clothes lying in the manger of the inn.

The morning following Jesus birth, the guests left the inn and went on their way. The inn keeper prepared his rooms for a new guest list for the evening. Joseph and Mary who occupied the manger did not leave. They remained as needed until they were physically able to travel. How nicely this compares with today. The world moves on. Each one so occupied in their own minds that they forget Jesus and God.

Their minds are centered on their own problems and lives. Joseph and Mary were more concerned about Jesus. They lingered to care for Him. They looked after His every need. Do we pause long enough to care for Jesus? Do we take time to serve the church? To stop by the bedside of our loved ones to offer them comfort and encouragement? Are we interested in God's Word? Might we be like the guests at the inn? They could hardly wait until morning to go about their own affairs. Remember this, had Joseph and Mary been interested only in themselves, God would not have chosen them to bring Jesus into the world. They served Jesus in order to carry out the plan of God. Therefore, if we feel that they did their part, are we doing our part today?

Are we upholding Jesus? Are we caring for Him? Are we remaining with Him? These are vital questions. How we answer them truthfully determines where we will spend eternity. Joseph and Mary were true to Christ. That teaches us that we should be true to Jesus,

also.

Many poems, songs and articles have been written regarding the inn and the happenings there. They are sacred to Christians. They have a deep and spiritual meaning.

We see signs along the highways denoting that certain buildings are "inns." Immediately we think and know that guests are provided for and are welcome to enter. Our lives are buildings. Do we have room for Jesus? Or are we like the inn at Bethlehem so crowded with the world that we have "No Room" for Jesus? If we have no room for Jesus now, there will be no room in Heaven for us. Let us remember the Inn at Bethlehem.

A CHRISTMAS PRAYER

Let not our hearts be busy inns,
That have no room for Thee,
But cradles for the living Christ,
And His nativity.

Still driven by a thousand cares,
The pilgrims come and go;
The hurried caravans press on,
The inns are crowded so!

Here are the rich and busy ones,
With things that must be sold;
No room for helpless hands within
This hostelry of gold.

Yet hunger swells within these
walls,

These shining walls and bright,
And blindness groping here and
there

Without a ray of light.

Oh, lest we starve, and lest we die,
In our stupidity,
Come, Holy Child, within and share,
Our hospitality.

—Selected.

Box 117, Greentown, Ohio.

CHRIST IS BORN

J. F. Marks

Again we are approaching the time of the year when we celebrate the birth of Christ. He came and opened up a way for our redemption. His coming into a world drooped in darkness was prophesied long before it took place. He was called the light of the world, the Prince of peace. His offer of good tidings was peace on earth goodwill toward all men.

To celebrate His coming many usually go to much effort decorating and preparing for entertainments that include foolish things of this life. Some people go so far as to try to make their children believe in a Santa Claus. About 25 years ago an aged elder spoke to a group of young people. At

the start of his speech he asked the question, how many believe in Santa Claus. He smiled and told them the truth and explained many of the good thoughts about Christmas time.

“For God so loved the world, that he gave is only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” Jno 3:16. God is love. Christ has so great love for the human family that He was willing to leave the glory of heaven and come down into this sinful world. Today we cannot be a Christian without love. Our desire should be for the salvation of souls. Professing Christian people that are engaged in teaching their children foolish things which go to the extent of untruth need to arise to their duty, as they attempt to observe this day.

It is necessary for us to think of Christ's coming and the life he lived. We need to followed the examples He set for us. Today His spirit is manifested in the world through Christians. How many are following His examples? Today we have many man made theories

that we do not need Christ's teachings to serve our God. By these ideas many are being deceived. Many are calling out, "Come accept the plan of salvation," who themselves refuse to accept the plain teachings of Christ.

The words of the apostle John, "Beloved, believe not every spirit, but try the spirits whether they are of God? because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Christ's coming to the world has caused great excitement. Many people were wondering about this Child. The wisemen followed the new star. When they came to Him, they worshiped and gave gifts to Him. The king was much troubled, he feared the loss of his throne. His great effort to destroy Christ failed because of Joseph's being warned by God to flee to Egypt. Thus man did not destroy God's plan of our salvation.

Today we hear that many jews are still looking for the first coming of Christ, which happened nearly 2,000 years ago. Many people do not appreciate the value of the coming of Christ. As we look to the many individuals professing Christ in the world, we realize that to a large extent the plain commandments of His are ignored. Men, who are called to preach God's word, are neglecting their duty. Many are preaching only for their salary and the honor of men. Many are fearing and trying to please men in their sinful condition. They are failing to stand for that which is right and to throw out the gospel warning to those who are sinning against God.

Many are calling, come accept Christ, and yet fail to accept the whole plan of salvation themselves. Will they share in the glory of eternity who obey not God's will? Christ as falsely accused, today there are many false reports going out. What about those who profess to be Christians and yet practice many things that the Bible tells us should not be? How important is it that we

be truthful, yes true in every respect. For all liars will have their part in the lake of fire.

Christ taught by example and precept, good will toward men. Today the world needs men who will do their best to stand for what is right. And we follow the great example of Christ our King? I believe it is well and necessary for us to look into our lives and see how we stand. Compared with Christ's teachings, do we stand for justice and judge only righteous judgment. The light of the world is Jesus. How many are shining for Jesus. In this age there appears to be great doubt. We need reality. Be grateful and rejoice for the Christ our Savior.

R. 1, Felton, Pa.

A SECRET ABOUT CHRISTMAS

There's a secret about Christmas,

I found it out myself:

It's not about the packages

Or bundles on the shelf.

It's not about the goodies

In the kitchen or on the tree,

Or anything that's hidden

So the children cannot see.

No it's just a way to double up

On merry Christmas cheer.

It's just the way to have twice the joy

You may of had last year.
It's to make a "Merry Christmas
Time for other people too;
Until you've tried, you'll never guess
How much that does for you.

You'll find the fun of Christmas day
To double size has grown;
Because you'll have all their good
times,

And also all your own.

Just try my secret Christmas plan,
And then I know you'll see;
That it will surely work for you,
The way it works for me.

Ida M. Roberts.

READY FOR CHRISTMAS

Ready for Christmas she said with
a sigh,

As she gave a last touch to the gifts
piled high.

Wearily she sat for a moment and
read,

Till soon, she was nodding her head.
Then quietly spoke a voice in her
dream,

Ready for Christmas, what do you
mean?

Ready for Christmas, when only last
week,

You wouldn't acknowledge your
friend on the street.

Ready for Christmas, while holding
a grudge

Perhaps you had better let God be
the judge.

Why, how can the Christ child come
and abide

In a heart that is selfish and filled
with pride.

Ready for Christmas, when only to-
day

A beggar had come and you turned
him away,

Without even a smile to show that
you cared?

The little he asker, it could have
been spared.

Ready for Christmas, you have
worked, it is true;

But just doing the things that you
wanted to do.

Ready for Christmas, your circle is
too small,

Why, you are not ready for Christ-
mas at all.

She awoke with a start, and a cry
or despair,

There is so little time still to pre-
pare.

Oh Father forgive me I see what
you mean,

To be ready means more than a
house swept clean,

Yes, more than the giving of gifts
and a tree,

It's the heart swept clean, that He
wants to see.

A heart that is free from bitterness
and sin,

Ready for Christmas and ready for
Him.

Sel. by Wm. E. Kinsley.

ONCE IN ROYAL DAVID'S CITY

Once in royal David's city
Stood a lowly cattle shed,
Where a mother laid her Baby
In a manger for His bed:
Mary was that mother mild,
Jesus Christ her little child.

He came down to earth from heaven
Who is God and Lord of all,
And His shelter was a stable
And His cradle was a stall;
With the poor, and mean, and lowly
Lived on earth our Saviour holy.

And, through all His wondrous
childhood,

He would honor and obey,
Love and watch the lowly mother
In whose gentle arms He lay;
Christian children all must be
Mild, obedient, good like He.

For He is our childhood's pattern;
Day by day like us He grew;
He was little, weak and helpless,
Tears and smiles like us he knew.
And He feeleth for our sadness,
And He shareth in our gladness.

And our eyes at last shall see Him,
Through His own redeeming love;
For that child so dear and gentle,
Is our Lord in heaven above.
And He leads His children on,
To the place where He is gone.

Not in that poor lowly stable,
With the oxen standing by
We shall see Him; but in heaven,
Set at God's right hand on high;
When like stars, His children
crowned,

All in white shall wait around.

Sel. by Sis. Dorcas Keller.

NEWS ITEMS

MINISTERIAL LIST

Please inform me by Jan. 1st of
any change in the Ministerial List.
This is the duty of each presiding
elder, Gen. Conf. minutes. Ordina-
tions, installations and address
changes should be correct.

—Editor.

ANTIOCH, W. VA.

The Ridge congregation met in
council, Wednesday, Oct. 5, with our

Elder, James Kegerreis, in charge. Opening song No. 201. Scripture reading and prayer by Bro. Kegerreis.

Our council proceeded in the usual manner. The deacon brethren gave a very favorable report of their visit. We are glad to report that our new church building is coming along nicely. It is now about about ready for the roofing. We feel very grateful to all those that have helped us, down to this present time.

Bro. Kegerreis preached for us Thursday and Friday night. Saturday afternoon we had our examination service and the Lovefeast in the evening. Eld. Howard Surbey officiated. The Minister and Elders present were George Dorsey, J. L. Mellott, James Kegerreis, Howard Surbey, Charles O'brien and Otto Harris. We were also glad for a number of visiting brethren and sisters from other congregations. Forty-nine surrounded the Lord's tables.

Our services closed on Sunday with an all-day meeting. Bro. Kegerreis preached in the morning. Dinner was served on the grounds. Bro. Dorsey and Bro. Surbey divided the time in the afternoon. All the brethren brought wonderful messages throughout the meeting. We wish to extend to all an invitation to worship with us again.

We were also glad to have with us Bro. and Sister L. B. Flohr on Oct. 30th. He gave us a fine message on Sunday night.

Mamie Leatherman, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation

held their lovefeast on Nov. 6, with Sunday school at 9:30 and preaching at 10:30. Dinner was served in the basement at the noon hour.

Again in the afternoon we assembled and had services, with Eld. Melvin Roesch of Wauseon, Ohio, and Elder Adam Fahnestock of Lititz, Pa., preaching the examination sermon.

At 6:30 we assembled for the Communion services. Elder L. B. Flohr of Vienna, Va., was called on to officiate. Ninety members surrounded the Lord's tables and we were blessed with the privilege of partaking of the ordinances as commanded.

We want to thank all the brethren and sisters from other congregations who were with us during these services and especially the ministers and elders and pray God's blessings upon them as they labor for the Master.

We ask an interest in the prayers of the faithful that we may remain true to the end.

Sister Shella Stump,
York, Pa.

NOTICE

The General Mission Board has recently published a little tract entitled "Our Speech." It is in card form, which reads on the front side as follows:

1. "Gossiping."—Jas. 3:2-6.
2. Self Control.
 - (a) Over the Spirit.—Prov. 16:32.
 - (b) Over the Life.—Acts 24: 25; Rom. 6:12.
3. Busy-bodies—I Pet. 4:15; II Thess. 3:11; I Tim. 5:13.

4. Slanderers—Psa. 31:13; Psa. 101:5; Prov. 10:18; Prov. 11:9; Jer. 9:4.
5. Tale-bearers.—Lev. 19:16; Prov. 11:13; 18:8; Prov. 20:19; 26:20-22.
6. Evil-whispering.—Psa. 41:7-9; Prov. 16:28-29; Rom. 1:28-32; II Cor. 12:20-21.
7. Is judgment fixed on those who do these things? Matt. 5:23-24. Is restitution required of such? Luke 19:1-10; Matt. 7:12.

The reverse side of this card reads:

"Our Daily Reminder" II Tim. 2:15

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Approved by "Tract Examining Committee," distributed by the General Mission Board, Dunkard Brethren Church, Wm. Root, Sec., Great Bend, Kansas.

Read Our Semi-Monthly Publication, "The Bible Monitor." Howard J. Surbey, Editor, R. D. 6, North Canton, Ohio.

Any one desiring these cards, individually or for the various congregations, please notify the undersigned, and they will be sent promptly.

Wm. Root, Sec.,
Great Bend, Kans.

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and his lips that they speak no guile.—I Pet. 3:10.

THE BOOK OF BOOKS

By Wm. Root

Part 2

In our understanding of the Bible, or in our interpretation if it, we should exercise the use of reason. The right use of our mind is to discover the sense and meaning of what we read, not to be swayed by what other say it means.

To make the wrong use of our mind, which is just to accept what agrees with our personal view, is beyond our right of interpretation. How then should we interpret? Interpretation: To find the divinely intended meaning of any text, we must take the words as they read, in their proper and plain sense, then consider the context, and all other passages that refer to that particular truth. Such a truth or doctrine is a true article of faith, and is established by the word of God, and not made by man.

To try to read into a passage a meaning, which is contrary to the simple word—is wrong, and if wilfully

For he that will love life, and see good days, let him refrain his tongue from evil,

or premediatively done is wresting the scriptures. We do not say one cannot err in so doing, un-premediatively. We might so use the scripture, by impulse, in an unguarded moment, a thought of the head and not of the heart. However, if such an error should ever exist, if the one making it is an honest seeker of the truth, desirous of obeying the will of God, the Holy Spirit will at once set them right.

The Holy Spirit will lead back to the Word, always to the Word and never away from it. Thus the one in error is again "sanctified by the truth," Jesus said, Jno. 17:17, "Sanctify them through thy truth, thy word is truth."

We are also sanctified by the Holy Spirit, the two work together.

So we should be very careful, that we do not err in our hearts in the interpretation of the holy scriptures.

Matt. 15:7-9, says, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." "But in vain they do

worship me, teaching for doctrines the commandments of men."

Again, the word says, Jer. 23:31-32, "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."

Coming back to the inspiration of the Bible, what is the Bible? It is the Word of God, He is its origin, it makes no difference what the infidel, he scoffer, the false teacher, says about it, God is still its origin.

Look with us at its inspiration, it was composed by different human writers, but only one Divine Author. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, who He that appointed heir of all things, by whom also he made the worlds." Heb. 1:1-2.

I Thess. 2:13, "For this cause also thank we God without ceasing, because, when ye received the word

of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

John says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Jno. 20:30-31.

Let us notice, how human authors were inspired of God, the One Divine Author, to write the Bible or the Scriptures. First He gave them Divine Impulse, second Divine Thought Content, third Divine Words.

Note this, Divine Impulse, II Pet. 1:21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

No prophecy of the scripture is of any private interpretation." It was and is God that gives his prophets impulse to speak Divine truth. Gal. 1:11-12, "But I certify you, brethren, that the gospel which was preach-

ed of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Now note second, Divine Thought Content. It was God and His son, Jesus Christ, who gave the writers of the scriptures, thoughts to write. Paul said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." I Cor. 14:37.

These Divine Thoughts came and still come, by the Holy Spirit. Jno. 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor. 2:13.

This brings us to the third, Divine Words. God spake through the prophet Jeremiah, "Thus speaketh the Lord God of Israel, saying, write thee all the words that

I have spoken unto thee in a book." Jer. 30:2. Also His servant Samuel, II Sam. 23:2, "The Spirit of the Lord spake by me, and his word was in my tongue."

Divine words were given to the apostles in writing the New Testament, as we have already shown you from the writings of Peter and Paul, as quoted above, I Pet. 1:21, I Cor. 2:13. Christ confirms it. "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken." Jno. 10:34-35. Gal. 3:15-16, "Brethren I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." God's promise to Abraham was, Gen. 22:18, "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

This book, which we call the Bible, the Book of Books,

shall we believe it? We love the Bible, because it contains: the gospel of Christ, the plan of our salvation, the gospel of His kingdom, the account church its triumph. Which church Christ built, organized, officered, equipped and set to work. Which church is to carry out the will of the Father. That gospel which is His will. Will we obey it?

Great Bend, Kans.

WAY-MARKS

Look for the way-marks as you journey on
 Look for the way-marks, passing one by one;
 Down through the ages, past the Kingdoms four,
 Where are we standing? Look the way-marks o'er.
 First, Babylonia's kingdom ruled the world,
 Then Medo-Persia's banners were unfurled;
 And after Greece held universal sway,
 Rome seized the septer, where are we today?
 Down in the fet of iron and of clay,
 Weak and divided, soon to pass away;
 What will the next great glorious drama be?
 Christ and His coming and eternity.

—F. E. Belden.

Sel. Katie Carpenter.

MATRIMONIAL GEMS

"Marriage has in it less of beauty, but more of safety, than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is surrounded by all the strength of love and charity; and hence burdens are all delightful."—Jeremy Taylor.

We exhort you as a wife to be gentle, kind, and obedient to your husband. May the influence which you wield over him arise from the discretion of your Christian conduct toward him. "Submit yourselves unto your own husbands, as unto the Lord." Be diligent in ornamenting your life with meekness, cheerfulness, and kindness, thus making yourself attractive to him to whom you have pledged faithfulness and loyalty.

Our gifts, no matter how small, given for the circulation of the Scriptures makes us sharers in the great mission of the church everywhere in hundreds of languages. Through us as mem-

bers of the Body of Christ, and through His printed Word, ever man can hear in his own tongue, wherein he was born, the wonderful works of God.—Bible Society Record.

HAPPINESS

One of the great ways of giving happiness is to be happy. Happiness is contagious and so is a sense of strain, tenseness, worry. If you try so hard to do right that you make yourself unhappy, you will not be able to communicate and aura of happiness and serenity. You may give your loved ones many other gifts, but the gift of yourself will be spoiled by your own nervous tension.—Ruth Cameron.

THE WIDOW'S GOD

Jer. 49:11

In these lone hours of deep distress,
When heavy sorrows round me
press,

Encouraged by thy gracious Word,
I trust thee as the widow's God.

A husband lies in death's embrace,
The grave is now his resting place;
O, as I pass beneath Thy rod,
Reveal Thyself, the widow's God.

Assuage my griefs, remove my fears,

Suppress my murmuring, dry my
tears;

Help me to own thee as my Lord,
And bless Thee as the widow's God.
Be Thou my counselor and stay,
Protect by night, and guide by day,
Then as I travel life's rough road,
I'll praise Thee as the widow's God.

Sel. Katie Carpenter.

Lord, as we Thy name profess,
May our hearts Thy love confess;
And in all our praise of Thee
May our lips and lives agree.

Make us resolute to do
What Thou showest to be true;
Make us hate and shun the ill,
Loyal to Thy Holy Will.

—Edwin Pond Parker.

THE TONGUE

"The boneless tongue, so small and
weak,

Can crush and kill," declares the
Greek.

"The tongue destroys a greater
hoard,"

The Turks asserts, "than does the
sword."

A Persian proverb wisely saith,
"A lengthy tongue—an early death,"
Or sometimes takes this form in-
stead,

"Don't let your tongue cut off your
head."

"The tongue can speak a word
whose speed,"

The Chinese say, "outstrips the
steed;"

While Arab sages this impart,
"The tongue's great storehouse is
the heart."

From Hebrew wit this maxim

sprung

"Though feet should slip, ne'er let
the tongue."

The sacred writer crowns the
whole,

"Who keeps his tongue doth keep
his soul."

Sel. by Melvin Roesch.

FRIENDS

A friend is like an old song

Grown sweeter with the years,

A friend is one who shares our
Joys and wipes away our tears;

A friend will look for goodness
In everything we do,

A friend is one who knows our
faults,

Yet finds our virtues too;

A friend will share a crust of bread,
Or help to lift a load—

Happy are we who find a few

Good friends along the road.

—Selected.

And she brought forth her first-
born son, and wrapped him in swad-
dling clothes, and laid him in a
manger.

ADULT SUNDAY SCHOOL LESSONS

Jan. 1—Spiritual Gifts. I Cor.
12:1-15.

Jan. 8—He Uses Physical Body,
Compare Christ's Body. I
Cor. 12:16-31.

Jan. 15—Love. I Cor. 13:1-13.

Jan. 22—Prophecy is Commended.
I Cor. 14:1-20.

Jan. 29—Order in Church of God.
I Cor. 14:21-41.

Feb. 5—By Christ's Resurrection.
I Cor. 15:1-19.

Feb. 12—He Proveh the Necessity
of Our Resurrection. I
Cor. 15:20-39.

Feb. 19—Always Abounding in the

- Work of the Lord. I Cor. 15:40-58.
- Feb. 26—Paul Exorteth Them to Relieve the Wants of the Brethren. I Cor. 16:1-11.
- Mar. 5—He Commendeth Timothy. Worketh the Work of the Lord. I Cor. 16:12-24.
- Mar. 12—Paul Encourageth Them Under Trouble. II Cor. 1:1-11.
- Mar. 19—By Righteous Faith ye Stand. II Cor. 1:12-24.
- Mar. 26—That of Forgiveness. II Cor. 2:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Spies Sent to Canaan. Num. 13:1-3; 17-25; 32-33.
- Jan. 8—The People Murmur. Num. 14:1-10.
- Jan. 15—Joshua and Caleb. Num. 14:11-39.
- Jan. 22—Obedience Commanded. Deut. 6:1-19.
- Jan. 29—The Death of Moses. Deut. 34:1-12.
- Feb. 5—Joshua Succeeds Moses. Jos. 1:1-11; 16-18.
- Feb. 12—Waters of Jordan Divided. Jos. 3:9-17.
- Feb. 19—Walls of Jerico Fall. Jos. 6:12-21.
- Feb. 26—Joshua's Good Advice. Jos. Jos. 24:14-28.
- Mar. 5—Gideon and The Angel. Judg. 6:11-24.
- Mar. 12—God's Sign to Gideon. Judg. 6:33-40.
- Mar. 19—Gideon's Three Hundred. Judg. 7:1-14.
- Mar. 26—The Sword of the Lord and Gideon. Judg. 7:15-21.

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